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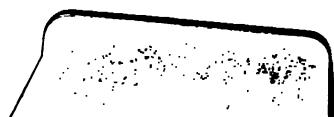
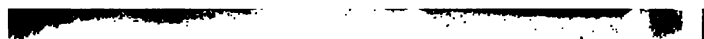
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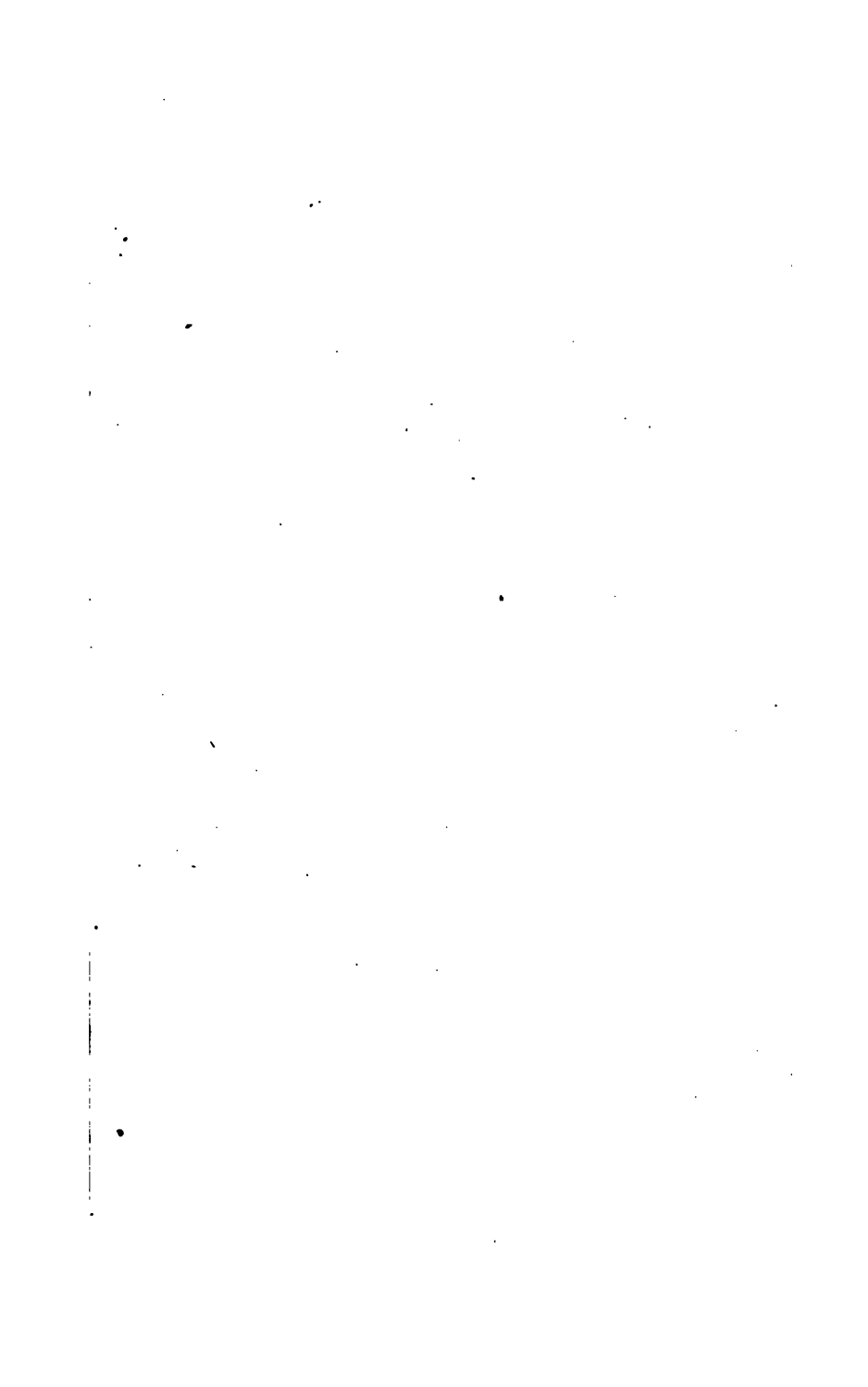














A  
PLAIN and RATIONAL ACCOUNT  
OF THE  
**Catholick Faith ;**

WITH A  
PREFACE and APPENDIX,

IN VINDICATION OF  
**CATHOLICK MORALS,**

FROM

Old Calumnies revived and collected in a  
scurrilous Libel, Entitled, *A Protestant's*  
*Resolution, &c.*

To which is Annext

The Reform'd Churches prov'd destitute  
of a *Lawful Ministry.*

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The THIRD EDITION Revised and Corrected.

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*Be ready always to give an answer to every Man that  
asketh you a Reason of the Hope, that is in you.*  
1. Pet. Ch. 3. v. 15.

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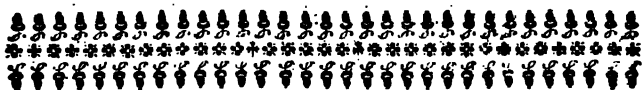
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130. f. 39.







## The PREFACE.

**I**F the *Doctrine* and *Morals* of the *first Christians* had been such, as they were continually represented by their Adversaries then in Power, no Monster had ever been so frightful as the *Christian Religion*. And if the *Faith* and *Morals* of *Catholics* had really those Deformities under which they are but too often painted even from the Pulpit, and in those very Books which are put into the Hands of the People, as necessary Preservatives against *Popery*, I freely own it were better to be of *no Religion* at all, than to be a *Papist*.

What then was commonly said and thought of the *first* and *best Christians* that ever were in the World? The most distinguishing part of their Character was, that they utterly denied the *God-head*, as is witnessed by *St. Justin Apol.* 1. pag. 56. Some accused them of giving *Divine Worship* to the *Cross*, as we find it recorded in *Minutius Felix* and *Tertullian*. Others said they gave it to the *Sun*, to an *Asses Head*, and other Things not fit to be Named.

Next, they give it out that they had no Men of *Sense* or *Learning* amongst them. That they kept the common People in Awe with *Superstitious Fears*. That their pretended *Miracles* were only *Tricks of Art* or *Magical Enchantments*. That they were *Traitors* to the Government, and guilty of all the *Evils* that happen'd to the *State*. That in their most sacred Meetings they feasted on the *Flesh of murder'd Infants*, made delicious Sippets in their warm and innocent *Blood*; and closed at length the barbarous Solemnity with all sorts of *lewd and incestuous Embraces*. In a word, that they were profess'd *Enemies* to *Honour* and *Conscience*, to *God* and *Man*. All these Things are attested by *Origen*, *Tertullian*, *St. Justin*, &c. and shew how true this Saying of *Tertullian* is, viz. That *Truth* and the *Hatred* of it began together.

This brief and faithful Account of the general Hatred of *Christian Religion* in it's very Infancy may serve for a

Key to many useful Discoveries. As, 1. That a form'd Design of *Misrepresentation* and *Slander* is a sure Mark that the Cause, in Favour of which they are employ'd, is a very bad one. 2. That those, whose *Faith* and *Morals* lye under the Injustice of publick Censure may comfort themselves with this Reflection, that nothing was ever more contemptible than *Religion*, when in its *greatest Purity*. 3. That what our B. Redeemer said to his Followers. *Luk. 21. v. 17. You shall be hated by all Men for my Sake,* was not confined to the primitive Times. For Truth always was, and always will be, odious to *insincere* and *worldly Spirits*: And the present Age is so over-stock'd with these unhappy Dispositions, that if they had been as frequent in the *primitive Times*, few Nations perhaps would ever have embraced the *Christian Faith*. 4. That the same Methods are still pursued against the *Truths* of the *Gospel*, as were at first employed against the *Gospel* it self. My Meaning is, that the *Character* of *Catholicks* is as unfairly represented now, as that of the *Christians* was in the *primitive Ages*.

I might appeal for the Truth of this to an infinite Number of *Protestant* Books and Sermons fill'd with such false Characters both of our *Faith* and *Morals*, as cannot but create the strongest Prejudices again us. But I have luckily met with a *Two-penny Libel*, which has saved me the Trouble of transcribing *Volumes*. 'Tis entituled, *A Protestant's Resolution, shewing his Reasons why he will not be a Papist, &c.* This Piece not only contains a *Summary* of the most usual Objections against or rather *Misrepresentations* of our Doctrine; But all the old scandalous *Calumnies*, that Malice has ever invented against us, are *epitomiz'd* in it. So that, as it gives us the very *Marrow* and *Quintessence* of many Volumes of *Misrepresentation* and *Slander*, I flatter myself that the following Sheets, tho' they only attack this malicious *Libel* by Name, will be a sufficient Answer to Books of a much larger Size.

Now, tho' the Fourth Edition of the Piece I speak of appear'd several Years ago, I came not acquainted with it, otherwise than by the bad Character that was given me of it, till about the middle of *August, Anno*

## The P R E F A C E.

v

1719. But unless I had trusted to my own Eyes rather than common Fame, I should have thought it impossible, that a Person who not only professes himself a *Christian*, but sets up for a Guide and Teacher of *Christians*, should be capable of Writing such an *unchristian Piece*.

Whoever is the Author of it (for I know nothing of him but his Exorbitant Hatred to *Papists*) I shall make bold to call him the *Catechist* as often as I have Occasion to Name him : Because he has deliver'd his Reasons against the 24 pretended *Errors* of *Popery* in the Method of a *Catechism* : That is, by Way of short *Questions* and *Answers* : Which was doubtless done to fit them for the weak Capacity not only of *Boys* and *Girls*, in order to imbue them with an early Hatred towards us, but of the *Populace* in general, who greedily swallow down any Thing against *Papists*, tho' it be never so absurd, or improbable in itself.

But dare I then presume to blame him for writing against us ? By no means. But I hope it is no Presumption to expect a *Protestant*, tho' he writes against *Papists*, should guide his Pen by the common *Rules* of *Charity* and *Justice*. I likewise hope it is no Presumption to expect that a Writer, tho' he be a *Protestant*, should remember that he is also a *Christian* : This I think is but reasonable. And therefore if the *Catechist* had done no more than fairly to propose his Reasons against the pretended Errors of *Popery*, or if he had only labour'd to instruct or settle *Protestants* in their Religion by *sober Reasoning*, all this had been fair and honourable. Those of his own Communion would have applauded his Zeal, and others of a different Persuasion would have valued him as an upright well meaning Man, who sought not to ruin the Persons of his Adversaries, but only to convince their Judgments. For no Man can be justly blamed for standing up in Defence of a Cause, which upon rational Motives he judges to have Truth and Justice on it's Side. But as the *Catechist* has managed the Cause of Religion, he is neither justifiable before God nor Man : Nor do I wrong him in the least in saying, that he appears rather as the Captain of a furious Mob, breathing nothing but *Massacre* and *Plunder*, than a sober Advocate for the *Christian Faith*.



I shall therefore wave the ordinary Complaints on Account of unfair Dealings of a less mischievous Nature, such as are the *Misrepresentation* of our Doctrine to make it appear *absurd* and *ridiculous*. For we are so accustomed to this sort of Treatment, that we expect nothing else from any Man that draws his Pen against us; and we are the less affected with it, because the usual Consequences of it seldom go beyond *Contempt*, which is but a small Evil comparatively to that of *Hatred*, and was therefore too little to satisfy the fiery Zeal of our *Catechist*. For he was not content to employ his best Endeavours, as many other Protestants have done before him, to make us appear *ridiculous* in our Faith, unless he also render'd us the most hateful Creatures upon Earth, by painting our *Morals* and *Practice* in the very blackest Colours.

What! was he conscious to himself that his *Reasons* against the 24 pretended Errors of *Papery* would be of no Force to hinder Protestants from turning Papists, unless *Reviling*, *Forgery*, and *Slander* were called in to his Assistance? I am sure it can be no rash Judgment to think so, or something full as bad, if we but observe that his *Catechism* is fully ended, pag. 27. And he tells us in the Title Page, that the *Reasons* it contains are digested into so plain a Method of Questions and Answers, that any ordinary Capacity may be able to defend the Protestant Religion against the most cunning Jesuit or Popish Priest. And why then did he not lay down his Pen when he had done our Business so effectually for us, that there was no farther danger of any ones being seduced even by the most cunning Jesuit or Popish Priest? What Necessity was there after that of adding 20 pages more by way of an Appendix chiefly to defame and traduce our Persons? Certainly either it was because he had a real mistrust of the Solidity of his *Reasons* against our Doctrine, and thought they would do but little Execution without the help of *Slander*, which does no great Honour to the Protestant Cause; or what is worse for himself, he was moved to it out of pure Malice to do us Mischief meerly for Mischief sake: Since, if he express'd his Thoughts sincerely in his *Title-page*, his End was fully answer'd without it.

In effect, the 20 additional pages in the End of his *Catechism* contain principally a most virulent Inveective fill'd with as much Gall and studied Malice as can be crowded into so small a Compass. And, I must needs say the *Character* he there gives of us is so very black, that were we really the *hideous Monsters*, he has described us, we should undoubtedly deserve the utmost Hatred and Execration of all Mankind. So that considering with what Industry his *Catechism* has been spread among the common People, as I have lately been inform'd, I can attribute it to nothing else but a *special Providence* on the one Hand, and the more moderate Temper of the Generality of *English Protestants* on the other, that we are not torn in pieces by the *Mob*, or have not Stones thrown at us as we walk the Streets, I know not whether this was the Christian Design of our charitable *Catechist*. God only knows the Heart and I will not presume to judge of it. However to shew I am not conscious of having overstrain'd the Matter, I shall set down a Part of his own Words, and then the Reader may judge of him as he pleases.

1. He tells us, *That Protestants being Adversaries to the Church of Rome, her Popish Sons owe them nothing but Ruin and Destruction, and the vilest Means they can use for that End are meritorious and glorious*, pag. 27. 28.

2. *That they make Perjury in this kind not only blameless but necessary: And that Breach of Oaths is no less with them than a Virtue or a necessary Duty in many Cases*, page 28.

3. *That by the sacred Decrees of their Councils they must be forsworn, if they will not be Excommunicated. And that one, who has taken the Oaths of Allegiance and Supremacy, sins mortally; Not if he takes these Oaths (for that their Priests may dispense with) but if he keeps them. Whence he concludes, that no Papist can possibly give any Security which may be trusted, that Protestants shall enjoy any Thing, which is in their Power to deprive them of*, pag. 28. 29.

4. *That their Religion has laid such strong Bonds upon them to break all Bonds that may favour Protestants, that it leaves no Hopes of Salvation to them, who will not at their Death*

take the greatest Untruth upon their Salvation, if the Catholic Cause may be help'd by it, pag. 29.

5. That the very Principles of their Religion bind them to observe no Faith, or Truth, or common Honesty with those, whom they account Hereticks, pag. 30.

6. That they amongst Papists, who are executed for real Treasons and Murders deny it at their Deaths (being over-aw'd by their Priests,) Ibid.

7. That hundreds of Irish Papists are executed in the Kingdom of Ireland every Year for Murders, Thefts, &c. yet when they come to dye take it upon their Salvation, that they are as Innocent of the Fact they die for as the Child unborn. page 31.

8. That for shedding of Blood the Papal Rome exceeds Heathen Rome, page 34.

For Proof of this last Calumny the *Catechist* relates some Facts, of which I shall take Notice in my *Appendix*. Only the last of them being a valuable Piece shall be here set down at its full Length in his own Words.

Add to this (*says he*) "their bloody traiterous Design against King Charles II. the Government, and the Protestant Religion. A Conspiracy, which had it taken Effect, might have turn'd England into an *Aceldama*, a Field of Blood, or Shambles of Popish Butchers. These Things consider'd, I hope no Man will be so mad as to kiss the Pope's Toe until his Nails be pared; so as he will not scratch and make the Blood run about the Mouth of Christendom, pag. 35."

I cannot here forbear remarking, how good an Inclination the poor Gentleman has to be witty, even at the Expence of his Neighbour's Reputation. Yet methinks so merry a Jest was brought in somewhat unseasonably in so tragical a Relation. But let that be as it will, the dismal Story he here tells us must either be the *Rye-House-Plot* (the History whereof is fully related by the late Bishop of Rochester) or the Design of seizing the King's Person at Oxford, which was prevented by the unexpected Dissolution of the Parliament: Or lastly that which is commonly known by the Name of *Oates's Plot*. For I never read of any other in the Reign of King Charles II. If he means either of the two former

he has Reason to say, *That had it taken Effect it might have turn'd England into an Aceldama, a Field of Blood or Shambles, not of Popish but Protestant Butchers* (if I may be allowed to repeat after him that unmannerly Expression) for Praise be to God there was not a single *Papist* concern'd in either of these two Conspiracies?

But if he mean's *Oates's Plot* (as I presume he does, for I find he was somewhat ashamed to speak out) the *Perjury* and *Villany* of that wicked Contriver of it is so well known, and has been so fully proved by *Protestant* as well as *Catholick* Writers, and even acknowledg'd by the *Supreme Tribunal* of the Nation, that I need not give my self the Trouble to vindicate the Honour of those innocent Persons, that fell a Sacrifice to it. I wish the *Catechist* could as easily purge himself from the Guilt of a most malicious Slander in reviving the Charge of that *Sham-Plot* against us. And I presume he chiefly points at those innocent Victims of popular Fury, and others that have been under the like Circumstances, when he tells us we make no scruple to dye with *Perjury* in our Mouths. Which Calumny he repeats, page 38. where he writes thus.

“ No sort of *Heresicks* (not excepting *Turk*, *Jew*, nor  
 “ *Pagan* ; no not those of *Calicut* who adore the *Devil*)  
 “ did ever maintain by the Grounds of *Religion*, that  
 “ it is lawful or rather meritorious (as *Papists* call it)  
 “ to murder Princes or People for the Quarrel of  
 “ *Religion*. And altho' particular Men of all Profes-  
 “ sions have been some *Thieves*, some *Murderers*, some  
 “ *Traitors*, yet ever when they came to their End and  
 “ just Punishment, they confess'd their Fault to be in  
 “ their *Nature* and not in their *Profession*. But these Per-  
 “ sons cleave to it at their Deaths as Zealously, as if  
 “ all they had been doing were by the immediate  
 “ Guidance of the *blessed Spirit*. Such is their *Blasphemy*! pag. 38. 39.”

This may be call'd *Blasphemy* indeed. But it is a most wicked Calumny to charge us with the Guilt of it: And nothing but the *Father of Lies* could instigate the *Catechist* to defame us in so unchristian a manner. However he has not yet done with us, but tells his Reader,

## x      The P R E F A C E.

der, pag. 42. That it is observable, that the most ignorant or careless, or the most wicked and debauch'd, make up the greatest Part of our Proselytes. Nor is it strange, since false Principles and bad Lives mutually beget each other. If he had said that many of those, who led wicked and debauch'd Lives before they turn'd *Papists*, have been entirely reform'd after their coming over to us, he would have spoken the naked Truth: For there are innumerable Examples of it: Whereas I challenge him to name me one Single Person in the Kingdom of Great Britain, who upon turning Protestant after he had been brought up a *Papist*, ever mended his Life; that is, became a soberer, a juster, and honest Man by it than he was before. Nay I may safely say the very Reverse of it is generally remark'd; and it is a strong Proof, that they change for Interest and Liberty, and not for Conscience-Sake.

Lastly he tells us, that the whole *Romish Hierarchy* is so far from being suited within the Order of the Gospel, that the main Design of their Popes, Cardinals, Jesuits, Friars, &c. is but to advance themselves above all that is Good, and to gratify their base Lusts, pag. 44. Was there ever any Thing so foul and scurrilous! However I am verily persuaded that if the *Catechist* were but for one Month in any religious Order, or would but keep one Lent amongst them, he would soon change his Mind, and be convinced by Experience, that the Confinement of a narrow Cell, a hard Bed to lye on, spare Diet, Watching, Praying, Fasting, and many other Mortifications both of the Will and Body are not the most proper Methods to gratify the Lusts of the Flesh.

But let any one judge, whether this worthy Gentleman, who pretends to so much Zeal for Religion, and talks of nothing but the blessed Spirit, Holiness, and tender Conscience in his three last Pages, could aim at any Thing less, than by the Dint of downright Slander to expose us to the Hatred and Envy of a merciless Populace on the first Occasion that shall present itself? We are here represented by him as a Knot of the most profligate Villains upon Earth: Nay worse than Turks, Jews, Pagans, or those who adore the Devil. We are described as Men taught by the Principles of their Religion to observe nei-  
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ther Truth, Faith, nor common Honesty with Protestants. As Men thirsting after Blood, making a Practice of Dying with Lies in their Mouths; dispensing with unlawful Oaths, looking upon Perjury and Breach of Oaths as Virtues, and necessary Duties in many Cases; and finally seeking nothing so much as the Destruction of Protestants by all the foulest Means the Devil can suggest.

Good God! What a Character is this! Nay a Character of Christians drawn by the Pen of a Christian! Is not this Clothing us, as Heathens did the primitive Christians, in Bearskins, to set Dogs at us to tear us in Pieces! For my Part, I praise God I have been a Papist these many Years: I have also gone through all my Studies under Popish Masters, and have chiefly lived and conversed amongst Papists the Rest of my Life: So that it is morally impossible I should be ignorant either of their Principles or Practices. Yet I declare solemnly, and I declare it without any Equivocation or mental Reservation, to which I am a hearty Enemy, that I have never in my whole Life heard any of the abovemention'd execrable Maxims, which the Catechist lays so boldly to our Charge, taught by any of those, under whom I have had my Education. On the contrary I have always been taught the following Christian Rules;

1. That we are bound to do by others, as we would be done by.
2. That it is unlawful to do Evil, that Good may come of it.
3. That Perjury in all Cases whatsoever is a most damnable Sin.
4. That the Taking of unlawful Oaths cannot be dispensed with by any Power upon Earth.
5. That no Power upon Earth can discharge us of any Duty, to which we are bound by the Law of God or Nature.
6. That Faith, Justice, Truth, and Honesty are Duties, which by the Law of God and Nature we owe to all Mankind. And
7. That we are bound to pay Allegiance to our lawful Sovereigns, let their Religion be what it will.

These

These are the *moral Principles* I have always been taught ; And I think I am not ignorant of the Principles of my own Religion. But alas, I forget I am a *Papist*, and so the *Catechist* will tell me, I may *Lye* and *Swear* by *Dispensation* ; which I own is a clever Way to stop my Mouth. However I make bold to assure him, that if he were as free from *Slander*, as I am from the Sin of *Perjury* and *Lying*, he would have an easier Account to make before the *great Tribunal*, than he will most certainly experience, unless he retracts the *Falsehoods*, he has publish'd against us. For *Slander* is a most grievous Sin against *Justice*, as well as *Charity* ; and will certainly damn those, who dye with the Guilt of it unrepented.

But let us reason a little calmly upon the Matter: Perhaps the *Catechist* has never been conversant with any *Roman Catholics* either at home or abroad. Let him then first enquire of numberless *English Protestants*, who in the late Wars have served either in *Spain* or *Flanders*, where it was their Lot to be made Prisoners of War ? Let him, I say, enquire of them what sort of Treatment they found amongst the *French* or *Spanish Papists* ? As, whether their *Sick* and *Wounded* were not as carefully look'd after, as if they had been in their own Hospitals ? Nay whether the *Religious Houses* both of Men and Women had not the same Bowels of Compassion for them, and were not as forward to relieve their Wants, as if they had been their *Catholic Brethren* ? It is notoriously known they were, and there are many *Protestants* yet alive ready to attest it. And does this look like thirsting after the *Blood* of *Protestants*, or seeking their *Destruction* by all Means possible ? Yet no Man can doubt but these *Papists* acted according to the *Principles* of their Religion. Nor do *Turks* treat *Christians* in this Manner, tho' the *Catechist* will needs have us to be worse than *Turks*.

Let him next take a View of *Holland*, where there is amix'd Society of *Protestants* and *Catholics* : Which latter are very numerous in all the great Towns of Trade. Here he will find great Numbers of *Roman Catholics* as well *Officers* as *common Soldiers* employ'd in *Protestant Armies*,

Armies, and serving their *Protestant Masters* with as much Fidelity and Zeal as the best *Protestants* in *Europe*. Nay, the *Prince of Orange* had so great an Opinion of his *Dutch Catholic Troops*, and repos'd so great a Trust in their Loyalty, that he brought several Thousands over with him into *England* to fight against a *Papish Prince* then on the Throne, And unless the *Dutch Papish Troops* had been more faithful to their *Protestant Prince*, than the *English Protestant Troops* were to their *Papish King*, the Revolution had never happen'd.

Whence I infer, That the *Catechist* has wrong'd us most unhumanly in asserting, that *Protestants* being *Adversaries* of the Church of *Rome*, her Sons owe them nothing but *Ruin and Destruction*. That the vilest Means they can use for that End are meritorious and glorious. That *Perjury* is no less with us than a *Virtue*, or necessary Duty : And that our *Priests* can dispense with any Oaths. For the *Dutch Catholic Troops*, I have spoken of, knew nothing of any such dispensing Power, even when they came to fight for *Protestants* against a *Papish Prince*. On the contrary, they knew the Principles of their Religion oblig'd them to be Faithful to their lawful Masters, tho' of a different Religion ; and therefore acted accordingly. But did the *English Protestant Troops* follow their Example ? Alas ! How partial are Men in seeing Moles in their Neighbour's Eyes, yet cannot see Beams in their own !

But since the *Catechist* does likewise assert, That the Principles of our Religion bind us to observe no Truth, or Faith, or common Honesty with *Protestants*, which certainly is the foulest Character that can be given of any Society of Men, I shall once more send him abroad for his better Information, I mean, to the Countries of *Germany*, *Switzerland*, and *Holland*, where *Catholics*, and *Protestants* live united together in the common Bonds of Commerce and civil Society. For it was never said, but that the *Protestants* in those Countries find the same Faith, Truth, and Honesty from the *Roman Catholics* they deal with, as from those of their own Communion. Which would be morally impossible, if the very Principles of their Religion taught them the contrary. Nay the Kingdom of *Great-Britain* is actually engaged in a

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strict Alliance with several *Papish Princes*. And will the *Catechist* have the Boldness to tell the *Ministry*, that they are confederated with a Pack of *perfidious Rascals*, who are bound by the Principles of their Religion to observe *neither Faith, Truth, nor common Honesty* with Protestants? If he does, I know not what Reward he may come to meet with.

But perhaps the *English Catholics* alone are the *Monsters* the *Catechist* has described. Yet I am very sure their Principles are the same with those of *foreign Papists*. And I dare appeal to the Judgment of any sober *Protestant* in England, who is but thoroughly acquainted with their Persons and Practice, whether they deserve the infamous Character of Men destitute of *Faith, Truth, and common Honesty*.

We have some of most *States* and *Professions* amongst us : And these are as well known by *Protestants*, as by those of their own Communion. The *Catholic Gentlemen*, who live at their Seats in the Country, are generally as remarkable for *Sobriety* and *Virtue*, for *Justice* in paying their Debts, for *Hospitality* to their Neighbours, and *Charity* to all without Distinction of *Protestant* or *Papist*, as any of their *Protestant* Neighbours ; Nay, I know a *Catholic Family* in the Country, which alone relieves more *Protestant Poor*, than most of the *Protestant Families* in the Neighbour-hood join'd together. And is this acting like Persons, who by their Principles are bound to observe *neither Faith, Truth, nor common Honesty* with *Protestants*?

Those amongst us, who live by their Profession, such as *Lawyers, Doctors, Chirurgions, Tradesmen, and Shopkeepers*, have generally as good a Character, and are reputed by *Protestants* themselves as honest, conscientious, and upright in their Dealings, as any whatsoever. Which surely is not Acting like Men destitute of *Faith, Truth, and common Honesty*. Besides there are several *Protestant Servants* in *Catholic Families*, and several *Catholic Servants* even in *Posse* of the greatest Trust in *Protestant Families*. Also *Catholics* and *Protestants* frequently marry together. Let then the *Catechist* enquire, how *Protestant Servants* are treated by their *Catholic Masters*, and how *Catholic Servants* behave themselves in *Protestant Families*.

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## The P R E F A C E.

xv

Let him also enquire whether *Catholick Women* make not as discreet, as virtuous, and faithful Wives to their *Protestant Husbands*, or whether *Catholick Husbands*, treat not their *Protestant Wives* with as much Honour, Tenderness, and good Manners, as *Protestants* themselves. For if he cannot inform himself of any remarkable Irregularities in the Conduct of *Catholick Servants, or Masters, Wives, or Husbands* towards their respective *Protestant Masters, or Servants, Husbands, or Wives*, then I hope he will have some Remorse of the Scandalous Calumny he has publish'd of us, viz. that the very Principles of our Religion bind us to observe no Faith, or Truth, or common Honesty with *Protestants*.

I know that they, who are personally acquainted with some *Roman Catholics*, and have a real Value for them; yet continue under the general Prejudices they have suck'd in almost with their Milk, are wont to answer, that if all *Papists* were like such or such a one, whom they know to be a very honest Man, they should have nothing to say against them. It seems then that such *Papists*, as are personally known by *Protestants*, are very honest Men. But those, whom they know nothing of, are all Knaves, and void of common Honesty. Perhaps this is the true Reason why we are so black in the *Catechist's* Eyes, and there may be Room to pray God to forgive him, because he knows not what he says.

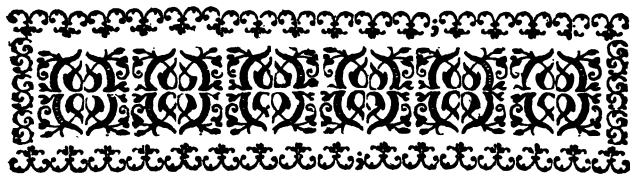
I shall here resume for a Moment, the Subject of *Perjury*; a Sin hateful both to God and Man. Yet the *Catechist* charges us positively with it, as a Thing of which we are so far from making any Scruple, that we think it wholly blameless, nay necessary in many Cases. But it will be hard to determine, whether this Accusation be more repugnant to Truth or common Sense, unless we are all supposed to be Madmen. For it is notoriously known, that (excepting a few *Protestant Non-jurors*) we are the only Persons in *Great Britain*, that have suffer'd by Refusing Oaths; and have suffer'd grievously by it rather than incur the Guilt of being perjured. Yet forsooth our Priests can dispense with *Perjury*, if the *Catechist* is to be believed. Can any Thing in Nature be more absurd?

No

No Man can be so great a Stranger to the *English Constitution* as not to know, that taking certain *Oaths* qualifies a Man in the Eye of the *Law* for any Preferment, Military or Civil: As the *Army*, the *Navy*, the *Bench*, the *Bar*, the *Court*, the *Parliament*: In a Word, for any Place of *Honour*, *Profit*, or *Trust*, So that if we had but Consciences large enough to swallow a few *Oaths*, we might not only deliver ourselves in a trice from the innumerable Vexations we are under, but enjoy all the Advantage of free-born Subjects, and be upon an equal Footing with the best *Protestants* in the Nation. And why then do we refuse to do it, if our Church can dispense with *Perjury*? 'Tis such an unintelligible Riddle, that neither *Reason* nor *Religion* can account for it. Yet we are told by the *Catechist*, that our *Priests* can not only dispense with *unlawful Oaths*, but that the very Principles of our Religion leave no hope of *Salvation* to them, who will not even at their Deaths take the greatest Untruth upon their *Salvation*, if the *Catholic Cause* may be holpen by it. pag. 29. And would not the *Catholic Cause* be holpen (as he calls it) by our Qualifying our selves for Places of *Profit* and *Trust*, which nothing but our Abhorrence of *Perjury* hinders us from Doing? 'Tis therefore a ridiculous Calumny to say we may have a *Dispensation* for *Lying* and *Swearing*, when the very Dread of incurring the Guilt of it is the principal Occasion of our *temporal Ruin*.

Well, if the *Catechist* be as little able to prove the *Errors* in *Faith*, as the *Immoralities* he has laid to our Charge, I dare boldly say he has undertaken a defenceless Cause. But this will be examined in the following Sheets, where I assure the Reader he will find neither *Scurrility* nor *Slander*, but a plain and modest Vindication of the *Catholic Doctrine* from the 24 pretended *Errors*, the *Catechist* has muster'd up against us. That is, a plain Exposition of the *Catholic Faith* stripp'd of the false Glosses and Colourings, wherewith it is usually so disguised by our Adversaries, that it appears many Times wholly different from what really it is in itself. And this I take to be it's best Vindication: Because *Truth* needs no more than to be fairly shew'd, and is it's own best Defence, when set in a true Light.

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PLAIN  
RATIONAL ACCOUNT  
OF THE  
CATHOLICK FAITH.

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A R T. I.

*Of Infallibility.*

The first pretended *Error of the Papists is, in asserting the Infallibility of the Pope and Church; And that every Man must submit his Faith and Conscience to them.* Catechist. p. 6.

A N S W E R.



THE *Catechist* ought here to have distinguish'd between *Faith* and *Opinion*. For the *Pope's* Infallibility is no Article of Faith, nor proposed by the Church as a Condition of Communion. She teaches, indeed, that the Church establish'd upon Earth by *Christ* is *Infallible* in all her Decisions relating to Matters of Faith. But this is no Error. On  
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the contrary, 'tis a Fundamental Truth grounded on the most exprefs and positive *Promises* of *Christ*. 1. That *the Gates of Hell* (the Power of Darknefs and Error) *shall not prevail against his Church*, Matth. 16. v. 16. which undoubtedly they would, if She were corrupted in her Faith. 2. That *the Spirit of Truth shall lead her Pastors into all Truth*, Joh. 16. v. 13. and that *for ever*, Joh. 14. v. 16. Matth. 28. v. 20. Which therefore cannot be understood of the *Apostles* only, because they were not to remain here *for ever*.

'Tis upon these clear *Promises* we believe the Church of *Christ* to be *Infallible* in her Faith. And it follows from it, that in all *Controversies* of Religion, when the Church has once pronounced Sentence, all safely may and ought to *submit* to her *Judgment*. For surely he must have very little Sense, who is afraid of being misled, when he follows the Direction of an *Infallible Guide*.

To render this *Submission* still more rational, the Holy Ghost has taken Care to establish the Church's Authority in the plainest and strongest Terms. First, Our B. Redeemer has already pronounc'd Sentence on those who will not hear his Church: But if he will not hear the Church, says he, let him be to thee as a Heathen and a Publican, Matth. 18. v. 17. which if true in private Disputes, is more evidently so in publick Controversies of a higher Concern. In another Place he thus settles the Authority of *Spiritual Guides*. He that hears you hears me: and he that despises you, despises me Luc. 10. v. 16.

Secondly, St. Paul positively affirms, That the Church of *Christ* is the *Pillar and Ground of Truth*, 1. Tim. 3. v. 15. Which cannot be true if she be capable of seducing her Children by false Doctrines. Upon this Principle in his Epistle to the *Hebrews* he instructs them in the important Lesson of *Submission* to their *Spiritual Guides*: Obey them that have the Rule over you and submit your selves, Heb. 13. v. 17. And speaking of the same *Guides*, whose Faith follow, says he, v. 7.

Again, writing to the *Ephesians*, he lets them know, That God has not only plac'd in his Church *Apos-*  
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zles, Prophets, and Evangelists, but also Pastors and Teachers, Eph. 4. v. 11. For what End? v. 12. For the perfecting of the Saints; for the Work of the Ministry, for the edifying of the Mystical Body of Christ. How long? v. 13. Till we all come to the Unity of Faith. For what End? v. 14. That hence-forth we be no more like Children tossed to and fro, and carried about with every wind of Doctrine by the Slight of cunning Men lying in wait to deceive us. This is evidently spoken in Reference to the People who are here taught, *First*, That the Pastors of the Church are appointed by God himself to be their Guides in Faith; *Secondly*, That these Guides shall continue in the Church of Christ without ceasing to the End of the World, till we all come to the Unity of Faith. *Thirdly*, That in all Controversies of Religion, it belongs to these Guides to fix the wavering Judgment of the People, against all the wicked Arts of Impostors and Seducers, and that, by consequence, the Faithful ought to rely on their Directions with an entire Confidence.

For unless they may be safely depended on, they would not fully answer the End of their Institution; the People, especially the Ignorant, upon every new and difficult Debate, would be left in Uncertainty, and might even suspect their Guides to be their Seducers; As the Jews, when depriv'd of such privileg'd Teachers, were led into the grossest Errors by the Scribes and Pharisees. But blessed for ever be the Mercy of God, who has now establish'd his Covenant upon better Promises, Hebr. 8. v. 6. who has settled upon Earth a visible Church, which is the Pillar and Ground of Truth; against which the Gates of Hell shall never prevail; and to which he has promised the Spirit of Truth for ever. So that I leave any one to Judge, whether they who refuse to submit their private Reason to the Authority of this Church, be not in Danger of being Self-convicted at the great Tribunal of God?

Hence I infer, *First*, That whoever is a Member of any Church, that owns herself to be Fallible and subject to Errors in Faith, is not a Member of that Church to which Christ has promis'd his Spirit for ever.

I infer, *Secondly*. That he is not a *Member* of the *true Church*; because only that *Church* which *Christ* establish'd, and to which he made that *Promise*, is the *true One*. And I leave it to him to consider, whether any *Man* can hope to attain *Salvation*, who lives wilfully out of the *Communion* of that *Church*, which *Christ* came to establish for the *Salvation* of *Mankind*: And of which it is said, *Acts* 11. v. 47. *The Lord added to the Church daily, such as should be saved.*

I infer, *Thirdly*, That the *Church* of *Christ* can never be under any *Necessity* of having her *Faith* reform'd. For if she can never fall into any *Errors* destructive to the *Faith* reveal'd by *God*, what need can there be of any such *Reformation*?

I infer, *Lastly*, That if all *Men* had but *Faith* enough to believe the *Church* establish'd by *Christ* himself to be our *Guide*, and *Humility* enough to submit their *Judgment* to hers; there had never been any *Heresy* in the *Christian World*. Which, as it shews on the one *Hand* the *Excellency* of *Christ's Institution*, so, on the other, it is a dreadful *Instance* of the *Pride* and *Misery* of *Mankind*, who had rather lose *Heaven* by *Presumption*, than gain it by following better *Lights* than their own.

If you say, 1<sup>st</sup>, That the *Promises* of *Christ* are all *Conditional*, because the *Condition* of *Obedience* is always implied.

I answer, That if this *Objection* had any *Force*, it would prove a great deal more than *Protestants* design. For if the *Promises* of *Christ*, which were address'd immediately to his *Apostles*, be only *Conditional*, it follows that the *Apostles* had not an *absolute Promise* of being always assisted by the *Holy Ghost*; Which, in *Effect*, would undermine all they either taught or writ, that is, the *whole New Testament*.

If you tell me, That the *Apostles* had particular *Privileges*, as of writing *Scripture*, of receiving the *H. Ghost* visibly, &c. So that this *Promise* might be *absolute* to them, and only *Conditional* to the *Church* in after-times.

I answer,

I answer, that this too will undermine the *Gospel* : For 1<sup>st</sup>, If the Promises made to the Church be not absolute, *the Gates of Hell may prevail against her*. 2<sup>dly</sup>, When she first receiv'd the Books of the New Testament, for Example, the Epistle to the *Hebrews* and the *Revelation* as written by the *Apostles*, and as Parts of the H. Scripture, she was either *absolutely Infallible*, or not : If she was, an *absolute Promise of Infallibility* was not confin'd to the *Apostles* and *Evangelists*. But if she was not *Absolutely Infallible*, she might be mistaken in her Faith concerning the *Authority* of those Writings : which is still to undermine the *Scripture*.

If you say, 2<sup>dly</sup>, That the *Scripture* is plain in all Things, which it is *necessary* for Christians to believe : And that consequently there is no need of an *Infallible Guide*.

I answer, That the *Scripture* is a sure *Rule of Faith* only to those, who for the right Understanding of it use their *best Endeavours*, and the *Means* which are of *God's Appointment*, that they be not carried about with every *Wind of Doctrine*. Now one of these *Means*, and indeed the Principal one is, to consult the *Church* establish'd by *Christ* to be our *Guide*, and to submit in all Things to her Decisions.

If you say, 3<sup>dly</sup>, That as fair Promises of *Infallibility* were made to the *Synagogue*, *Deut.* 17. v. 8. 12. &c. Yet it is certain she err'd most grievously.

To this I answer with *St. Paul*, *Heb.* 8. v. 6. that *Christ is the Mediator of a better Covenant, which is establish'd upon better Promises*. Nay 'tis very certain the *Synagogue* was never stiled the *Pillar and Ground of Truth* : Nor had she a *Divine Assurance*, That *the Gates of Hell should never prevail against her*. On the contrary, her Fall in rejecting the *Messias* was positively foretold by the *Prophets* : As, that he should be a *Stone of Stumbling* and a *Rock of Offence* to BOTH THE HOUSES OF ISRAEL, &c. *Is.* 8. v. 14. So that if the *Synagogue* had ever any Promise of *Infallibility*, it was not to be perpetual. But of the *Church* *Isaias* thus Prophecies : *The Redeemer shall come to Sion, &c. My Spirit shall*



is upon thee, and my Words which I have put in thy Mouth shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, NOR OUT OF THE MOUTH OF THY SEED'S SEED, SAYS THE LORD from henceforth and for ever, *Is.* 59. v. 20. 21. They shall fear thee as long as the Sun and Moon endure throughout all Generations, *Psal.* 72. *Heb.* 5. v. 5. Which is a plain and positive Prediction that the Church's Infallibility was to be perpetual, and last to the End of the World.

But let us now hear the *Catechist's* Reasons against the Church's Infallibility. The first is, Because (says he) this gives the Church a greater Authority than the Apostles did ever claim: For which he quotes St. Paul, saying, Not for that we have Dominion over your Faith, &c. 2. Cor. 1. v. 24.

But will the *Catechist* then venture to say, That the Apostles were not Infallible in delivering the Christian Doctrine? If he does, he says the very Foundation of Christianity: For it will then follow, that they were not Infallible either in their preaching or writing, and by Consequence the Gospels writ by them are not Infallibly true. How then do they contain the pure Word of God, which surely is Infallible?

As to the Words of St. Paul, telling the Corinthians, That he had no Dominion over their Faith: The *Catechist*, I hope, will not pretend that St. Paul had no Power or Authority from God to oblige the Corinthians to believe the Doctrine he had taught them; or that he submitted it to their private Judgement to examine, change or reform it, as they pleased. And if this was not his meaning, to what purpose does he quote his Words; All therefore that St. Paul disclaim'd, was a Tyrannical or Arbitrary Dominion over their Faith, which some false Brethren accused him of to lessen his Authority. That is, He would not have them imagine, that because he had been the chief Instrument of their Conversion to the Faith, he pretended to Lord it over them in an Arbitrary Manner, or Tyrannize over their Persons, by chastizing them with a Severity unbecoming the Meekness of an Apostle.

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But to put the Matter beyond all Dispute, the same Apostle writes thus to the *Galatians*: *Tho' we or an Angel from Heaven preach any other Gospel unto you, let him be accur'd* Galat. 1. v. 8. Now I ask, Whether the Apostle did not here claim in *Infallibility* in what he had preach'd? Whether in these Words he allow'd the *Galatians* to believe, that he had been under a *Mistake*? Or whether it be not plain that he demanded an entire *Submission* to the Doctrine he had taught them? And how far then was St. Paul from encouraging the private Judgment of any Man to controll his Decisions, since he would not allow it even to an *Angel from Heaven*, but pronounc'd those *accurs'd*, that should pretend to reform the Doctrine he had preach'd?

The second Reason against the Church's *Infallibility* (says the Catechist) is, *Because it is contrary to Christ's Command concerning the Trial of Doctrine*. I Answer, As we may examine the *Scriptures* tho' *Infallible*, so may we also try and examine the *Doctrine* of the Church tho' *Infallible*; that is to say, we may not only seek to understand it according to the best of our Capacity, but search diligently into the *Grounds* or *Motives* of our Belief of it: Which fully answers the following Command of St. Peter, quoted by the Catechist: *Be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you*. 1. Pet. 3. v. 15. For is not every *Catholick* ready to give a very good Reason for his Hope or Faith by saying he follows a Guide of God's own Appointment? That Christ promised to preserve this Guide from Erring, and that therefore he may safely depend upon him? Nay I appeal to any Man of Common Sense, whether they who follow their own private Judgment in Opposition to Church Authority, can give as rational an Account as this is of their Hope.

His Third Reason against the Church's *Infallibility*, is, *Because as to Matter of Fact Guides and Teachers had caused the People to Sin by following them*, p. 7. And for this he quotes four Texts: But he might have spared himself the Labour. For who ever doubted, but there are

are and always have been many *false Guides*? But the Question is, Whether the *Church* establish'd by *Christ* to direct us in the Way of *Salvation* be to that Number? I think not. For if she were, *Christ* would not oblige us under Pain of Eternal Damnation to *hear her Voice*.

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## A R T. II.

### *The Pope's Supremacy.*

The Second pretended Error of the *Papists*, is, *That the Pope is the Universal Head of the Church*. This (says the *Catechist*) *Protestants* deny: Because neither the *Creed* nor the *Sacred Scriptures* have reveal'd any such Thing, p. 7. 8.

## A N S W E R.

**T**HIS very true, that *Protestants* deny it. 'Tis likewise true, that it is not mentioned in the *Creed*: Neither are the *Scriptures* themselves, the *Sacraments*, *Priests*, nor *Bishops* mention'd in it. But are they therefore to be laid aside? I hope not. However we think it clearly reveal'd in *Scripture*, that *Christ* made *St. Peter* the Head of his *Church*, and by Consequence his *Successory*: Unless it be supposed, that the Form of *Church Government* establish'd by *Christ* was to End with *St. Peter's* Life. But may we not as truly say, that the Power of *Preaching* and Administring the *Sacraments* was to end with the *Apostles*? Or that the whole *Episcopal Order* was to end with the first *Bishops* they ordain'd?

Now that *Christ* made *St. Peter* Head of the *Universal Church*, we prove from *St. John* 21. v. 15. 16. &c.,  
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## Art. 2.      *The Pope's Supremacy.*

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I shall shew where the stress of the Argument lies as briefly as I can. *Christ* on the very Day of his *Resurrection* install'd *St. Peter* and the other Apostles in their Apostolical Charge, *John* 20. v. 21. *As my Father sent me so I send you, &c.* And I easily grant, they all receiv'd here an equal Apostolical Charge or Jurisdiction. But appearing afterwards to *St. Peter*, *St. John*, *St. James*, *St. Thomas*, and some of the Disciples, after he had eaten with them he address'd himself to *St. Peter* alone with such an unusual Ceremony as is not to be found in the whole New Testament. *St. Peter* was singled out from the rest of the Company. *Christ* ask'd him, *Lovest thou me more than these?* And after as many repeated Assurances of his Love, *Christ* gave him a *Special Commission* to feed his *Lambs* and *Sheep*: That is, his whole Flock.

Here I observe *First* our Saviour's demanding a greater Degree of Love of *St. Peter*, than of the other Apostles; Which was but a natural Introduction to his laying a greater Charge upon him; Because the higher a Person is rais'd in the Ministry of the Gospel, the greater his Love ought to be for *Christ* to enable him to perform his Trust.

I observe *Secondly*, That as the peculiar Ceremony and Solemnity, wherewith this Action was perform'd regarded *St. Peter* alone as distinguish'd from the other Apostles; so it is but congruous to common Sense to infer from it, that it convey'd something to him above the rest.

But what gives the greatest Force to this Argument and shews plainly, that *St. Peter* received here a *Special Commission* in which the other Apostles had no share, is the Circumstance I have already hinted at, *viz.* That this happened at our Saviour's third Apparition to the Apostles, *John*, 21. v. 14. Now *Christ* had install'd both *St. Peter* and the other Apostles in the common Exercise of their Apostleship, or Mission at his very first Apparition to 'em, *John* 20. v. 21. when he gave to them all their full Powers and Credentials to preach the Gospel every where. Either then he gave  
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St. Peter no Power at all, John 21. v. 15. 16. &c. which is contrary to the Text : Or if he gave him any, it was not common to the rest then present. And what can that be but his Superiority over the other Apostles?

This made St. Eucherius Bishop of Lions, who lived in the Beginning of the Fifth Age, write thus upon the Eve of St. Peter's Feast ; First, Christ entrusted him with his Lambs, next with his Sheep : Because he made him not only a Shepherd, BUT THE SHEPHERD OF SHEPHERDS : Peter then feeds the Lambs, he also feeds the Sheep. He feeds both the Young and the Mothers, HE RULES BOTH SUBJECTS AND PRELATES. He is therefore a Shepherd over all. For besides Lambs and Sheep there is nothing in the Church.

In the Third Age St. Cyprian writing to the Holy Pope and Martyr St. Cornelius, calls Rome the Chair of St. Peter, and THE PRINCIPAL CHURCH, from which the Unity of Priesthood is risen, Ep. 55.

In the Second Age St. Irenæus wrote thus : By Apostolical Tradition, which the Roman Bishops have preserv'd, all Separatists are confounded. For to this Church, BY REASON OF ITS MORE POWERFUL PRINCIPALITY, 'tis necessary that all Churches have recourse, l. 3. c. 3. But to return to the Gospel.

This Power of governing his Church Christ promis'd to St. Peter, when he gave him the Name of Cephas or Peter, that is, a Rock or Foundation-stone assuring him, that UPON THIS ROCK HE WOULD BUILD HIS CHURCH, and the Gates of Hell should not prevail against it, Math. 16. v. 18. For if Christ, the main Rock or Cornerstone, upon which the whole Church is Principally built, be for that very Reason the Principal Head of it, he upon whom it is built under Christ, must needs be the Head of it under Christ. Now that the Rock, upon which our B. Redeemer here promises to build his Church is not literally his own Person, nor St. Peters Confession of him, but St. Peter himself, Dr. Whirby a Protestant Divine and a violent Adversary of the Church of Rome has prov'd by several Arguments drawn from the Text. And the following Promise, v. 19. of giving to St. Peter the Keys of the Church, or of  
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the Kingdom of Heaven, is a farther Confirmation of it. For Keys in the Scripture-Language denote Government, or the Chief Stewardship, as *Is. 22. v. 22. Rev. 3. v. 7.*

To convince the Reader, that I have given him the literal Sense of *Matth. 16. v. 18.* I shall here set down Dr. *Whitby's* Exposition of it: *As a suitable Return to thy Confession I say also to thee, that thou art by Name Peter, that is a Rock: And UPON THEE WHO ART THIS ROCK I will build my Church, and I will give to thee the Keys of the Kingdom of Heaven. THE POWER OF MAKING LAWS TO GOVERN MY CHURCH, Paraph. T. I. p. 143.*

Dr. *Hammond*, another Protestant Divine, expounds it in the very same manner. His Words are these: *Seeing thou hast so freely confess'd me before Men, I will also confess thee. Thou art Peter, &c. That is, the Name by which thou art stiled and known by me is that which signifies a Stone or Rock, and accordingly my Church shall be so BUILT ON THEE, FOUNDED IN THEE, that it shall never be destroy'd.*

And page, 92. what is here meant by the Keys, (says he,) is best understood by *Is. 22. v. 22. &c.* where they signify ruling the whole Family or House of the King: And this, (says he) being by Christ accommodated to the Church, denotes the POWER OF GOVERNING IN IT, Thus Dr. *Hammond*. More could not well be expected from an Adversary, and nothing but the Force of Truth could have extorted so much.

But is it not something strange that our Adversaries (who cannot discover in the Scripture the least Ground of St. Peter's Supremacy, or of that of his Successors) should yet be so sharp-sighted, as to see that Christ has instituted in his Church a Lay-Supremacy? And to see this so manifestly, that their whole Clergy has sworn to it over and over, tho' the Scripture has not a Syllable of it? How unjust are interested Men in their Balances!

Besides the Texts I have now insisted upon, there are some Facts related in the *Acts*, which plainly point at

at St. Peter's Supremacy over the other Apostles. First, The Part he acted in the Election of St. Matthias: Which was the very first Thing done by the Apostles after our Saviour's Ascension. And it is manifest to any unbiass'd Reader, that he acted in that important Occasion as Head of the whole Assembly. I am sure St. Chrysostom was of that Opinion, as the following Words clearly testify, See, says he, how he acknowledges the Flock entrusted to him! How he is the Prince of the Choir! He had Reason to act here the first of all with Authority, having them all deliver'd into his Hands, Hom. 3. in Act.

2dly, Whenever all the Apostles are named, St. Peter is set in the first Place. Nay St. Matthew do's not only name him first, but calls him the first. Matth. 10. v. 2. whereas the rest are named without any Distinction of Rank. 3dly, After the Descent of the Holy Ghost, he was the first that signaliz'd himself in a Sermon to the Jews; And when the Apostles were reflected upon by the People, he stood up and undertook their Defence. Act. 2. 4thly, He wrought the first Miracle in Confirmation of the Gospel, Acts 3. 5thly, He was the first that preach'd it to the Gentiles, Acts 10. And 6thly, He was the first to whom their Vocation was reveal'd. *ibid.*

These Facts are surely very considerable: and tho' they be not demonstrative Proofs of St. Peter's Supremacy, yet they contain Circumstances, which very much corroborate the positive Texts, for it, and naturally lead an impartial Reader to an Idea of it. The Catechist is therefore very much out in saying, that the Scriptures have not reveal'd any such Thing, as the Pope's Supremacy. For if they have reveal'd St. Peter's Supremacy, that of the Pope's, who are his Successors, follows as an undeniable Consequence from it: Unless he can either prove, that the Form of Church-Government establish'd by Christ was to last no longer than St. Peter: Which will soon make void, and put an End to all his other Institutions; Or that some other Christian Bishop has always claim'd that Title upon better Grounds.

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## Art. 2: *The Pope's Supremacy.* 13

But whom does the *Catechist* affirm to be the Head of the *Universal Church*? He answers, *Jesus-Christ and him alone*: For which he quotes two Texts, *Psal. 11. v. 6. Eph. 1. v. 22.* If he means, that *Christ alone* is the *Supreme, Independent, and Invisible Head* of the *Church*, I know none but *Jews, Pagans, Deists, and Atheists*, that will contradict him: And this is the undoubted Meaning of the two Texts he has quoted. But are not *Men* to be govern'd immediately by *Men*? Or is *Christ's Supreme Headship* over the *Church* any ways prejudic'd by his having a *visible Substitute* or *Governor* immediately under him, and wholly depending on him? No surely. For God is the *Supreme Lord and Governour* of the *World*: Yet *Sovereign Princes, Kings, and Emperors* stile themselves *Supreme Lords and Masters* of their *Dominions* immediately under God; and that without the least *Disparagement, or Injury* done to the *Divine Prerogative*.

If any one objects that their is not an *Universal Monarch* under God to govern the whole *World*, nor by Consequence an *universal Vicar* under *Christ* to govern the *whole Church*; I answer, the Parity might hold, if God had establish'd one *universal Monarchy*, as *Christ* has establish'd one *universal Church* upon *Earth*. The Difference is therefore plain and obvious to common Sense. Because we find no where that God has establish'd an *universal Monarchy*. But it is an unquestionable Truth, that *Christ* has establish'd an *universal Church* upon *Earth*, unless the *Creed* be false. For what does the Word *Catholic* else mean? It means undoubtedly, that the *Church of Christ* is not limited to this or that particular Nation like the temporal Kingdoms of this *World*, but is the *Church of all Nations* according to *Scripture-Language*: *Go and teach ye all Nations*, *Matth. 28. v. 19.* Now as *Christ* has establish'd one *Catholic Church* upon *Earth*, so to shew it's *Unity* he was pleas'd to constitute one *Head* for the *Government* of it. *Cyp. de Unit. Eccles.*

A R T:



## A R T. III.

*Of Obedience to the Pope, and Allegiance to Sovereigns.*

The Third pretended Error of Papists is, That Kings and Emperors with their respective Subjects are at the Pope's disposal in general : And particularly, that the Persons and Estates of the Clergy are not under the Power of the Civil Magistrates, p. 8.

## A N S W E R.

**I**F the Catechist means, that Kings and Emperors are subject to the Pope in the Government of their temporal Dominions ; or that the Clergy are not bound to pay Allegiance to their respective Sovereigns, we utterly disown any such Doctrine. But if he means, no more, than that all Members of the Church (even Kings and Emperors not excepted) are subject to her Laws, and bound to be guided by those whom God has appointed to be their Governors in Spirituals, This we do not deny : And it is as certainly true, as that Christ has not chosen secular Magistrates but Bishops to govern his Church, Acts 20, v. 28.

Again, if by the Second Part of what he calls a Popish Error he only means, that the Clergy by Imperial and Church-Laws are exempt from the Jurisdiction of secular Tribunals, till they have first stood their Trial in the Spiritual Court, and that Church-lands have several Privileges : This is so far from being an Abuse or Error ; that the Magna Charta of Great Britain is not so ancient by many Hundred Years, as the Privileges of the Clergy. Nor am I clear-sighted enough

### Art. 3. Of Obedience to the Pope. 15

to comprehend, how this makes *Papists* worse Subjects than *Protestants*. For as Children may obey their Parents, and the *inferior Clergy* their *Bishops*, so may *Roman Catholics* in all Countries whatsoever obey their common *Paster*, without transgressing against the *Allegiance* due to their respective *Severaigns*. Nay, if the *Catechist* will only take a View of *Catholic Countries*, he will find the *Clergy* there as faithful Subjects, and as ready to open their Purfes in any *Exigency* of the State, as in the *Dominions of Great Britain*.

He will also find the *Course of Justice* not at all obstructed by their Privilege of being first tried by their own *Spiritual Peers*. On the contrary, a wicked Priest is as severely punish'd at *Madrid* or *Paris*, as a wicked Parson in *London*: Only with this Difference, that he is first strip'd of the *Marks* of his *Priestly Character*, which he has dishonour'd. Nor is his *Canonical Gown* suffer'd to accompany him to the Gallows, or to bear a Part in his Disgrace. This indeed is a Sight the People are Strangers to on the other side of the *British Seas*.

Hence it follows, that the *Catechist* might have spared that Profusion of Texts, whereof he is commonly very Prodigal when they are nothing to the Purpose. Those he has here produced serve only to prove, That all both *Laitie* and *Clergy* are bound to be faithful to, and obey their *lawful Sovereigns*, when they command nothing that is contrary to *Christ's Institution*, or the express *Law of God*. Which *Catholic* denies.



## A R T. IV.

*Whether the Pope be Antichrist?*

**The 4th pretended Error of Papists is that the Pope of Rome is next under Christ. p. 9.**

## A N S W E R.

**I**T is no Error to say the *Pope* is next under *Christ* in *Spirituals*, as *Kings* and other *Sovereign Princes* are next under *God* in the Government of their *Dominions* in *Temporals*.

But then the *Catechist* puts this Question, *What say the Protestants?* To which he gives this Answer. That he is *Antichrist*. If the *Catechist* had said, that many *hot-headed Protestant Writers* maintain this ridiculous Paradox in the Heat of their *Invectives* against *Papery*, he would have spoken Truth, But to deliver in a familiar *Catechism* written for Children as a *Dogmatical Point of Protestant Belief*, and charge it upon the whole *Protestant Church*, is a Boldness I am persuaded will be disapproved by the more sober and learned Part of his Communion.

Mr. *Thorndike* an eminent *Protestant Divine* has already done it in his *just Weights and Measures* ch. 2. where he writes thus. *Let not them, who charge the Pope to be Antichrist, and Papists Idolaters, lead the People by the Nose to believe that they can prove their Supposition, when they cannot.* Nay *Martin Luther* himself, who was all Fire and Tow, and bore the Pope as hearty a Grudge as any Man living, yet had many a heavy Qualm upon his Conscience, before he could work himself into a Belief of it. For in the *Preface*, to his Book concerning the *Suppressing of private Masses*, he writes thus. *With how many Medicines and powerful Evidences of Scriptures have I scarce yet settled my Conscience to be alone able to con-*  
*tradict*

traditt the Pope; and believe him to be *Antichrist*, the Bishops his Apostles, and the Universities his Stews? How oft did my Heart tremble and reprehend me by Objecting their strongest and only Argument, Art thou alone Wise, and do all err? These were the troublesome Pangs Martin Luther labour'd under, before he could persuade himself, that the Pope was *Antichrist*, which the Catechist swallows down as glibly as a Sugar-plum, and delivers it to Children as an Article of Protestant Doctrine.

But methinks before he ventured to pronounce so peremptorily upon the Matter, he ought to have consider'd, first, That *Antichrist* (as described by St. Paul, and in the Revelations) is a Man that bids open Defiance to Christ: And then he ought to have examined, how this can agree to a Christian Bishop, who not only professes the Faith of Jesus-Christ, but sends yearly Missioners into Pagan Countries to preach and propagate his holy Name amongst Infidels: Nay, and whenever the Emperor is at War with the Turks, furnishes large Sums of Money against those Enemies of Christianity. Now is this Acting like *Antichrist*, or is it not rather performing the Part of one zealous for the Christian Cause?

2dly, before he ventured to deliver as the Doctrine of Protestants in general, he ought to have consulted the Authentick Doctrine of the Church of England, I mean, the 39 Articles of Religion; and then consider'd Seriously, whether he found any Encouragement there to fix so infamous a Scandal upon a Sacred Person, who by the Dignity of his See is esteem'd by Protestants themselves the first Bishop in the World; tho' they will not allow of his Supremacy over the whole Church. Now the 37th Article of Religion, which speaks expressly of the Pope, says not a Word of his being *Antichrist*. And is it credible that the Compilers of those Articles would have omitted a Thing of that Importance against the Church of Rome, had they not look'd upon it as a groundless Fable fit only to be believed by Idiots or Madmen?

Again, the *Antichrist* foretold and described in holy Writ is a Person so clearly mark'd out and characteriz'd, that it is next to impossible he should be in the Christian World for any Number of Years, and not

be known by all Mankind. If then the Pope be this *Antichrist*, and has by Consequence been so for many hundred Years in the World, is it not an incomprehensible Mystery, that he should sit upon his Throne, and reign in the most famous City of the World for so many Ages together, yet in all that Space of Time no *Emperor*; no *King*, no *Bishop* of whole *Christendoms* should know any Thing of the Matter till *Martin Luther* told the first News of it? *Be astonish'd O ye Heavens at this!* Jer. 2. v. 17.

But what encreases this Wonder still more is, that whereas the *Greek Church* separated herself from the *Church of Rome* about the Middle of the 9th Age, and (Allowing only for a shortlived Reconciliation about 500 Years after) has ever since continued in her *Schism*, yet in all that Space of Time the clearighted *Greeks*, tho' never so highly exasperated against the *Latins*, nay tho' they reproach'd them with the most trivial Things, as *Shaving their Beards*, *consecrating in un-leaven'd Bread*, *Eating Hog's Flesh*, &c. Yet, I say, it never enter'd into their Thoughts to accuse them of having *Antichrist* for the Head of their Church: which, if they could have done it with any Colour of Truth, would have fully Justified their *Separation* without any more ado.

The plain Truth of the Matter is, the whole Bulk of Antiquity never understood the Prophecies concerning *Antichrist* otherwise than of a *single Man*; who is to come into the World not long before the Day of Judgment; is to reign three Years and six Months, and to work such strange Wonders by the Power of the *Devil*, who is then to be let loose, that the *Elect* themselves will be in Danger of being seduced, if that were possible. This was anciently the current literal Exposition of the Prophecies concerning *Antichrist*: But the ridiculous Whim of Applying them to the *Bishop of Rome* was as far from the Thoughts of any ancient Writer, as of Applying it to the *Man in the Moon*.

However let us see what the *Catechist* has to prove it, The Pope (says he) is *Antichrist*, because none have more the  
Marks

*Marks of Antichrist than be.* And this he proves, because no Antichrist can do worse Things than he. p. 9. Most stoutly said ! And the Text, he brings for it, proves the Pope be to the Antichrist as fully, as it proves him to be the great Mogul. It is as follows. *Let no Man beguile you by any Means. For that Day (i. e. the Day of Judgment) shall not come except there be a Falling away first, and the Man of Sin be reveal'd. That Son of Perdition, who opposeth and exalteth himself above all that is call'd God, or that is Worshipped. So that he as God sitteth in the Temple of God, shewing himself that he is God. And then shall that wicked be reveal'd, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his Coming; even him, whose Coming is after the Working of Satan with all Power, and Signs and Lying Wonders, and with all Deceivableness of Unrighteousness in them that Perish. 2. Thess. c. 2. v. 3. 4. and 8. 9.*

Must not a Man both have his Heart strangely poison'd, and his Head disturb'd to apply this Text to a long Catalogue of Christian Bishops succeeding one another for many Ages together ? We find here a single Person described, who is to be the Fore-runner of the Day of Judgment ; who is to be abandon'd by God to a reprobate Sense, in the Study and Practice of all Sort of Wickedness, and is therefore call'd the Man of Sin, and Son of Perdition. Who will exalt himself above God, and sit in the Temple of God to be Worshipped as God. Whom the Lord will consume with the Spirit of his Mouth, and destroy with the Brightness of his Coming. And finally, that, he will be permitted by God to seduce the Reprobate with Signs and Wonders wrought by the Power of Satan : amongst which St. John in his Revelations C. 13. (to which the Catechist also refers his Reader) reckons particularly, that he will make Fire come down from Heaven on the Earth in the Sight of Men. This is the Description of Antichrist in the Text quoted by him to prove that the Pope is the Man. And indeed the Picture St. Paul has drawn of him is as like the Pope, as a Fear is like a Man, and 'tis a full Proof of the Catechist's most admirable Skill in Applying Texts. But what Wonder is it ? His pious Design was to seduce the ignorant, who will believe that the

20      *Whether Protestants be*      Art. 5. §. 1.  
*Pope is a borned Beast, and has a long Tail, if they be but told so.*

Ay but the *Pope* claims to himself the *Headship* or *Superiority* over the *whole Church*, and that is a clear *Mark of Antichrist*: because it is a *Usurpation* of a *Title* belonging only to *Jesus-Christ*, who is alone the *Head* of the *universal Church*. But I have already told the *Catechist*, that *Christ* alone is the *supreme, independent, and invisible Head* of the *Church*, as *God* alone is the *supreme, independent, and invisible Governour* of the *World*. But as this hinders not *Emperors, Kings, and Sovereign Princes* from justly stiling themselves *supreme Lords and Masters* of their *Dominions* under *God*; so the *supreme Headship* of *Christ* over the *Church* is no ways prejudiced by his having, even according to his own Institution, a *supreme, visible, and independent, Substitute* or *Governour* immediately under him. For if this be a clear *Mark of Antichrist*, it will follow *first*, that *Antichrist* was establish'd by *Christ* himself, and received his *Commission* and *Authority* immediately from him. *2dly*, that *Leo the Great*, that venerable and holy *Bishop of Rome*, who maintain'd the *Supremacy* of his *See* with the utmost *Vigour*, was *Antichrist*. And *3dly*, that *St. Gregory the Great*, who likewise asserted his *Supremacy* as vigorously as any *Pope* ever did, and to whose *Zeal* *England* owes it's *Conversion*, was also *Antichrist*: and so *England* was converted by *Antichrist* to *Christianity*; which I really believe every true *Englishman* and *Christian* will be ashamed to own.

## A R T. V. §. 1.

*Whether Protestants be guilty of Heresy.*

The 5th pretended Error of *Papists* is in holding that *Protestants* are *Hereticks* in separating from them. p. 10.

### A N S W E R.

WE hold that there is but one *Catholic Church*, and but one true *Faith*. The first is an express Article

ticle of the *Nicene Creed*, which (according to the Doctrine of the Church of England, 8th Art. of Religion) *ought strongly to be received and believed* The 2d is expressly taught by St. Paul saying, *One Lord, One Faith, One Baptism*. Eph. 4. v. 5. Whence it follows, that they who are not Members of this *one Catholick Church*, nor profess this *one Faith* (Allowing only for invincible Ignorance) are truly *Hereticks*. And therefore if *Protestants* persist obstinately to deny *this Faith*, and live in a separate Communion from this *Catholick Church*, 'tis their Fault if we cannot entertain a better Opinion of them than the ancient Fathers had of all those, who in former Ages separated themselves from the Faith and Communion of the *Catholick Church*.

But let us see, whether in this we do not act conformably to the *Word of God*. 'Tis evident from the Gospel that Christ gave a double Power to those, whom he placed in his Ministry. The first, of teaching the Truths of Christian Religion: and of this he says, *he that hears you hears me*. Luke 10. v. 16. The second of Governing those, that should embrace his Faith. Of this St. Paul says, *obey them that have the Rule over you*. Heb. 13. v. 17. The first Power was design'd to keep Christians in the *Unity of Faith*. The second to keep them in the Bonds of a regular and eternal Communion. Therefore rejecting what the Pastors of Christ's Church deliver as the *Christian Doctrine*, has in all Ages of Christianity from the Apostles to us been call'd *Heresy*; and refusing to submit to the Government of lawful Pastors has likewise in all Ages been accounted *Schism*. But both the one and the other are reckon'd by St. Paul amongst deadly Sins. *Avoid*, says he, *after the first and second Admonition a Man that is an Heretick; knowing that he who is such is subverted, and that he sins, being condemn'd of himself*. Tit. 3. v. 10. 11. Now if Denying and opposing the publick Faith of the Church be not the Sin of *Heresy*, I should be glad to know what Sin it is. But a plain Example will give Light to the Matter.

I question not but every *Protestant* will grant that there have been *Hereticks* in the World: and I shall



mention one, of whose just Claim to that Title no true Protestant can doubt. I mean *Arius*: who denied the *Consubstantiality* of the Son. And tho' he pretended to have plain Scripture for his Doctrine (as these Words of Christ, *my Father is greater than I*) this hinder'd not his being condemn'd for an *Heretick* by the great Council of *Nice*. And indeed he had all the Marks of one. As maintaining a Doctrine contrary to the Faith of the whole visible Church of Christ in being: preaching without a Commission from her. Appealing from her Authority to the dead Letter of Scripture, as all *Hereticks* do, and making his own private Judgment the sole Interpreter of it. In a Word, an invincible Obstinacy even after Sentence Juridically pronounced against him, first by his immediate Superiour, and afterwards by the supreme Tribunal of the Church. These are the usual Marks of what we call an *Arch-Heretick*, and were undoubtedly very notorious in *Arius*, and by Consequence in all his Followers.

Now the Thing I demand is precisely this, *viz.* some satisfactory Reason, why *Arius* was an *Heretick* any more than *Martin Luther*, *John Calvin*, *Bucer*, *Zuinglius*, *Peter Martyr*, and other Heads of the pretended *Protestant Reformation*? Or (which amounts to the same) that some proper and distinguishing Mark of an *Heretick* may be found to belong to *Arius*, which cannot be appropriated to the other foremention'd Reformers. If the Catechist can perform this, he will do a signal Piece of Service to the *Protestant Cause*, and have just Reason to quarrel with us for Accusing him and his *Protestant Brethren* of *Heresy*. But if this cannot be done, (and I fear the Task will prove somewhat hard) then it follows, that the respective reform'd Churches founded by *Luther*, *Calvin*, *Zuinglius*, &c. are all *Heretical Churches* like the *Arians*; and not Part of the true Church of Christ.

But let us now hear the Catechist. He puts this Question. *What say Protestants to this?* Which he answers thus. *They say, that in being granted that Protestants did separate themselves from the Church of Rome, yet they did*

it upon just Grounds. But least this should look like Begging the Question, he glosses it over with a Shew of Reason in the following Manner. *Because* (says he) *they did it for the Sake of Christ, and the Purity of Religion; for which reason they are so commanded to do.* 2 Cor. 6. 4. 15. 16. 17. 18. *What Concord has Christ with Belial? Or what Part has he that believeth with an Infidel? What Agreement hath the Temple of God with Idols? Ye are the Temples of the living God. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean Thing, and I will receive you, and I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.*

Is not this a most admirable Text to prove that Protestants separated themselves from the Church of Rome for the Sake of Christ and Purity of Religion! The primitive Christians are here exhorted by St. Paul to separate themselves from the Commerce and Society of Heathens: and our judicious Catechist infers from it, therefore Protestants separated themselves from the Church of Rome for the Sake of Christ and Purity of Religion. Who is able to resist the Force of such strong Reasoning! But suppose the Puritans, Anabaptists, or Quakers should alledge the very same Reason and Text to justify their Separation from the Church of England, would it not be satisfactory to a Miracle, and give great Edification to all true Protestants?

Now let us hear the following Question and Answer. Q. *What was there in the Romish Religion, that occasion'd Protestants to separate themselves from it?* A. In that it was a SUPERSTITIOUS, IDOLATROUS, DAMNABLE, BLOODY, TRAITEROUS, BLIND, BLASPHEMOUS, RELIGION. p. 10. This is such an outrageous Piece of Billing-gate Slander, as might provoke a Man to an immoderate Heat. But to convince the Catechist that I am both free from Passion, and have a tender Concern for him, I heartily wish him some good Physick to cool his Head, and some Grains of Christian Charity to correct his Heart. For he stands highly in Need of both. As to the Charge of Popery being a *Superstitious, Idolatrous, Damnable, and Blasphemous Religion*, I shall give my Answer to it when I speak of Invocation of Saints, Images,

*Images, Reliques, Merit, &c.* the other injurious Titles shall be examined in the *Appendix*.

However the *Catechist* being a Person of Nice Justice, and one that would not for the World wrong any but *Papists*, has a Scruple of seeming to allow that *Protestants* separated themselves from us, and corrects himself by saying, that the Church of Rome more properly separated from them, than they from the Church of Rome; p. 11. It seems then that *Papists* being conscious to themselves, that they profess a *superstitious, idolatrous, damnable, bloody, traiterous, blind, and blasphemous Religion*, had the Charity and good Manners to separate themselves from *Protestants*, least these should be infected by keeping such bad Company. But what need had the *Catechist* to make *Papists* be thought the Authors of the Separation, if he really believed them to be as bad as he represents them? On the Contrary he thought rather to glory in the *Protestants* having separated themselves from a knot of such wicked People. I must needs say this looks as, if his Conscience reproach'd him, that he has wrong'd them.

But let that be as it will, I have always been of Opinion, that a Ship breaks loose from the Shoar, and not the Shoar from it. And why so? Because the Shoar remains where it was, but not the Ship. Now just so did the Church of Rome at the Time of the pretended Reformation. She remain'd where she had been for many hundred Years; that is, she continued to maintain the Doctrine she had always taught, and which had been profess'd in England for 900 Years without interruption. But the first Reformers did not remain where they were before. For they had all received their *Baptism* in the Church of Rome, and profess'd her Faith for many Years. 'Tis therefore absurd to say (as the *Catechist* do's) that the Church of Rome more properly separated from *Protestants*, than *Protestants* from the Church of Rome. However if he only means that the Pope excommunicated Luther and his Adherents, for reviving Errors condemn'd by the *Catholic Church*, some above six hundred, some above a thousand Years before, and that Luther did not excommunicate the Pope,

*Pope*, I shall not quarrel with him about the Matter: For if that sufficed to make the *Pope* the Author of the *Schism*, it would follow that the *Catholick Church*, which has always excommunicated obstinate Hereticks, has been the Author of all the *Schisms* occasion'd by the Heresies they broach'd; which is as absurd as to say that the *Parliament*, when it attaints rebellious Subjects, is the Author of the Rebellion.

Let us now see whether the *Catechist*, who is so fierce in his Attacks upon the *Church of Rome*, will be able to stand his ground against the Strength of an Objection relating to the *Englisb Reformation* of that Church: To wit, it's Owing both the *Beginning*, *Progress*, and *full Establishment* of it to the *secular Power* without the free Consent of the *Clergy*, who are the *Guides* and *Governours* in *Spirituals* appointed by God himself.

§. 2.

*The English Reformation was made without the free Consent of the Clergy.*

WHEN our Adversaries are told, that the late *Changes* in Religion (which they call the *Reformation*) were made in a direct Opposition to the *Church Authority* and *Lawful Superiors*: The Common Answer is, that tho' this may be true of Foreign Parts, yet in *England* the *Bishops* and the *whole Clergy* freely Reform'd themselves by their own *Authority*, without any previous Threats or Fears, or any interested Compliance with the Designs of the *Court*.

This, if true, would neither justify the *Reformation*, nor hinder it from being made against a *Lawful* and *Superior Church-Authority*, as will appear by and by. But indeed the *Fact* was quite otherwise. For the *Body* of the *Englisb Clergy* never consented to the *Reformation*, till it was not safe to oppose it. This is proved unanswerably in the 5th Part of *Church Government*. I shall

## 26 Of the English Reformation. Art. 5. 6, 7.

shall only mention a few Particulars. Which yet perhaps may be sufficient to let the Reader see, that the English Reformation in all its three Changes was a meer Creature of the State.

1. The Reformation began in the 22d Year of King Henry VIII. was carried on in the Minority of King Edward VI. and finish'd by Queen Elizabeth. As to the present State of it, it is wholly owing to her. For what King Henry and the Duke of Somerset had done in his Pupils Name, was all repeal'd by the joint Authority of Church and State in Queen Mary's Reign. The Original Cause of the Reformation was this: King Henry VIII. finding the Pope was not complaisant enough to let him put away Queen Catharine (after he had liv'd with her in Marriage above 20 Years) that he might be able to do it himself, resolves to take upon him the new Title of Supreme Head of the Church of England in Spirituals. This was to strip the Pope at once of a twofold Title of Spiritual Supremacy over him and his Subjects. First, as St. Peter's Successor in the Care of the whole Church. Secondly, as the Western Patriarch. The First of these Titles, when Luther began to Question it, had been asserted bralkly by King Henry VIII. who had upon that Account receiv'd from the Pope the Title of Defender of the Faith. The Pope's second Claim admitted of no Dispute; It being an Uncontested Fact, that in Spiritual Concerns the Island had been 900 Years under him as Patriarch or Chief Metropolitan of the West. But the King, being resolv'd to be the only Spiritual Head of his People brought the Clergy over to his Side by this Stratagem. He demands a Hundred Thousand Pounds of them for the Expences, which by their Faults he said he had been at, in procuring Authentick Testimonies of Foreign Universities against his Marriage. The Clergy refusing to give so great a Sum, he cast them under a Premunire. So that now they are liable to be imprison'd, and to have their Estates Confiscated at his Pleasure. For their ransom they offer a Hundred Thousand pounds. But are told by the Court, that it is too late unless they will also own the King's Supremacy. They consent with this Reserve

## Art. 57 6. 2. Of the English Reformation. 27

serve, as far as it is consistent with the Laws of Christ. But the King will have no Limitation. They must either absolutely submit, or the *Premunire* must be executed. The whole is related by Archbishop Parker in his *Antiq. Brit.* p. 326. Thus was the first and main Article of the Reformation gain'd. And we see what mighty Freedom the Clergy had in it. I must needs call it the main Article, because the Spiritual Supremacy of the Crown gave both a Being and Authority to all the other Parts of the Reformation. For none of the three reforming Princes undertook that Work either in the Name or by the Authority of the Clergy, but only by virtue of their own Spiritual Supremacy, and as *Supreme Judges in Controversies of Religion*.

King Henry carried the Reformation on no farther. However he took Care it should never be in the Power of the Clergy to oppose the Court in matters of Religion. For he peremptorily required of them, says Dr. Heylin, that no Constitution or Ordinance shall be hereafter by the Clergy enacted, promulg'd, or put in Execution, unless the King's Highness approve it. And to this, says he, on the 15th of May 1532, they made their absolute Submission. Thus far then these Gentlemen made but a mean Figure in the Reformation.

2. In the first Year of King Edward VI, (a Child of ten Years old) the Clergy was assembled to push it forward. But nothing could be got from them. On the contrary, the Convocation offer'd a Remonstrance to the King (recorded by Dr. Stillingfleet, *Iren. Par.* 2. Ch. 8.) that no Statute should pass concerning Religion without the Assent of the Clergy. Nothing surely could be more reasonable, if it was to be their Aff. But this could not be obtain'd.

3. In the 3d and 4th Year of the same Prince, the Parliament Authoriz'd sixteen Laymen and as many of the Clergy (whom the Court should nominate) to make what Changes they, or the greater part of them, thought fit in the Laws of the Church. So that here one Clergyman's Vote (and it is strange if the Court could not find one for their Purpose) join'd with 16 Lay-men was enough to carry on the Reformation, against the whole

Body

## 36 Of the English Reformation. Art. 3. §. 2.

4. The chief Power of governing the Church of Christ upon Earth was given to St. Peter; and to his lawful Successors in the See Apostolick, as to the Vicars of Christ. To these the Convocation added.

5. The Authority of treating and defining Matters relating to Faith, Sacraments, and Church Discipline has always hitherto belong'd, and ought only to belong, to the Pastors of the Church, whom the Holy Ghost has appointed in it for that End, And not to Lay-men.

If these few Instances be not enough to convince any Impartial Reader, that the Body of the Clergy came not into the Reformation by their own free and unbiased Choices, I must confess I know not what Evidence means. But I have still an Observation or two to make.

The first is extremely notorious, and Dr. Heylin has publickly confess'd it, that the Reformation was not an Effect of pure Zeal, but qualified with a Desire, not altogether Spiritual, of Church-Livings and Treasures of an immense Value. The first Royal Reformer, and his trusty Adherents in both Houses of Parliament, had the largest and best Share of the Prize. But still there was many a sweet Bit left both for the Crown and the Nobility, that it should afterwards engage in so Christian and Profitable an Undertaking. And having such a prodigious Gain in Hand, and Heav'n in Reverſion at a much easier Purchase than formerly, 'tis no wonder that the Reformation went glibly on in spite of the Clergy, who (besides Wives and Children) got little by it. Some of them oppos'd the Court-Project. And by Suffering taught others to Conform. The greatest Part had no Vocation to Martyrdom, and so were forc'd to submit.

The Second Observation is, That King Henry and Queen Elizabeth (besides the fairest Prospect imaginable of enriching themselves and their Friends) had other powerful Views, which made the Reformation necessary. He had no other Means to be rid of Queen Catharine: and Queen Elizabeth being born of a Second Wife whilst the first was living, knew very well (says Dr.

## Art. 5. §. 2. Of the English Reformation. 31

Dr. Heylin.) That her Title to the Crown and the Pope's Supremacy could not stand together ; And that she could not maintain the one without a discarding of the other. She found then one of her greatest Interests upon Earth in the Reformation. Which was probably the Reason of her being so much more clear-sighted than her Clergy.

I observe Thirdly, that since the Pope (even setting aside that Supremacy which he has as St Peter's Successor) had another undoubted one over England, as the Western Patriarch, confirm'd by the Practice of 900 Years, which therefore gave him a more ancient Title over the Kingdom in Spiritual Concerns, than any of the Royal Reformers could perhaps shew they had to the Crown, it was but just that the Clergy should have freely debated a Matter, in which their own Duty as well as the Conscience of their Sovereign was so immediately concern'd. But it seems the Court was of another Opinion in the three Reigns.

If you say 1st, *Control*, King Edward did by the Advice of his Privy, or only was approved by Cranmer (Arch-bishop of Canterbury) who was in it ; I Answer, 1st, That the same Form would have been used, tho' Cranmer had dissented. 2. That he did not act there as Arch-bishop of Canterbury. 3. What is this to the Body of the Clergy ?

If you say 2dly, That all the Acts of Parliament were made by the Lords Spiritual and Temporal.

I Answer That this Form too is us'd, tho' all the Bishops vote against the Act. As it happen'd in Queen Elizabeth's first Parliament for Reformation.

If you say 3dly, That in her Time the Clergy approv'd it.

I Answer, it was not so in the Beginning. For then the Bishops, the Convocation, and both Universities were against it. And if afterwards the Clergy consented, it was not till they had seen Lives and Livings lost; Incumbents chang'd, and that it was utterly Unsafe to resist the Measures of the Court. Now I would only ask one Question. If the Pope had used the same Method in the Council of Trent : if he had made a great  
Num.



### 32 *Of the English Reformation. Art. 5. §. 2.*

Number of the Bishops incapable of Preferments, had depriv'd them of their Bishop-ricks, loaded them with Chains, or sent them into Banishment to fright the rest; would the Council have been free? Yet this was all the *Liberty* that Queen Elizabeth's Clergy had when they consented to the *Reformation*.

But let us suppose after all, That they had given their Consent with all the *Freedom* imaginable. It must still be own'd, that the *Reformation* was made in Opposition to a lawful Church Authority, even setting aside the Question of the Pope's Supremacy by Divine Right. Unless we imagine that 900 Years are not enough to fix the Right at a Metropolitan; that Parts are not Subject to the Whole; and that the whole Body of Catholic Pastors has no Authority over a few dissenting Prelates. For 1<sup>st</sup>, the English Bishops with their Clergy had been a part of the Western Patriarchate for 900 Years. 2<sup>dly</sup>, They were also a Part of the whole Catholic Clergy, against which they Reformed.

Hence these two important Reasons of Necessity follow.

First, That England before the *Reformation* was Subject to a foreign Right in the Concerns of Religion, and that this Right is such as no human Power can overrule. Because as a part of Christ's Church it was subject to the Whole. And no Monarch, I hope, will pretend to deprive the whole Church of Christ of that Spiritual Power, which Christ himself was pleas'd to give it over its Members,

It follows Secondly, That the *Reformation* cannot be justified.

For first, it is against common Sense to say, That 26 Bishops are included in the whole, and yet not subject to the Authority and Censures of it. It were, says Mr. Thorndike, a contradiction for the Church of England to pray for the Catholic Church and the Unity of it, and yet to renounce the JURISDICTION OF THE WHOLE CHURCH, AND THE GENERAL COUNCILS THEREOF OVER England. *Due Ways of composing Diff. pag. 7.*

Secondly, It is clear by the Universal Tradition of all Ages, that the Supreme Authority of deciding  
Con-

## Art. 5. §. 2. Of the English Reformation 33

Controversies in Religion is in the main Body of Catholick Pastors, so that a few dissenting Bishops (as 26 for Example, against many Hundreds) of how fair a Character soever, are not to be regarded.

Thirdly, If Twenty six Bishops may Out-vote many Hundreds, Six or a much less Number may Out-vote Twenty six, and by this means it will be impossible for the Faithful to know certainly who are the Judges and Guides whom they ought to follow : unless the People must take the Cause into their own Hands, and by the Merits of it Judge their Judges and over-rule their Guides. That is, unless they must invert the whole Order of Judicature, which Christ establish'd for them in his Church, when he appointed them Pastors and Teachers, that they might not be toss'd to and fro, and carried about with every Wind of Doctrine : The Faith of which Pastors the People ought to follow, Eph. 4. v. 11. 14. Heb. 13. v. 7.

Fourthly, Either Controversies in Religion must be ended by Authority, or only by the Merits of the Cause. If by the Authority of many Judges, 'tis evident to Common Sense that the lesser Part is not to be regarded. If by the Merits of the Cause only, all Disputes in Religion are as Endless as Law-Suits would be, if there were no certain Means left in the State to put an End to them, besides the Law it self and the contending Parties. A State thus establish'd would be worse than Bedlam. And therefore I cannot but hope, it will be thought to border too much upon Blasphemy to say, That Christ has left no certain Rule or Judgment in his Church for the ending of Controversies in Matters of Religion, but only his Law or the Merits of the Cause, which are the same Thing.

That Twenty six English Bishops (for we have no more Sees) together with their Clergy were but a small Part of Catholick Pastors is evident by this ; That when the Reformation began, there were in their Mother-Church not much less than a Hundred Universities, and near a Thousand Bishops. To which, if we add those who had died in her Faith and Communion, the Number of her Bishops alone without including any of

the inferiour *Clergy*, could not well amount to less at the Time of the *Reformation* than Fifty Thousand. Some of which, I hope, may have as fair a Reputation of Piety and Learning, as any of the *Reformers*.

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A R T. VI. §. 1.

*Whether the Church of Rome be the only true Church ?*

The 6th pretended Error of *Papists* is their Holding that the Church of Rome is the only true Church. page 11.

A N S W E R.

**W**HEN we say, that the Church of Rome is the only true Church, we neither mean the City, nor Diocess of Rome. For that is but a Part of the true Church, and any Catholic City or Diocess in the World is as much a true Church as the City or Diocess of Rome. No *Papist* therefore ever was so weak as to mean this. But their true and only Meaning is, that, that Body or Society of Christians (where-ever dispersed throughout the whole World) which is united in Faith and Communion with the Bishop of Rome, is alone the true Church of Christ upon Earth: And we prove it thus.

There is but One Faith, and One Catholic Church. The first is expressly taught by St. Paul saying One Lord, One Faith, One Baptism. Eph, 4. v. 5. and we profess the other in the *Nicene Creed*, as I have already remark'd. So that, if there be more than one true Faith, St. Paul is mistaken: and, if there be more than one true Catholic Church the Creed deceives us: And since it is impious to say either the one or the other, it only remains to shew, that the Church of Rome is this true Catholic Church:

# Art. 6: 6. 1. the only true Church. 35

Church: which I prove from this uncontested Principle, viz. that there was a true Catholick Church upon Earth before the Reformation. For if there was not, it will follow that this Article of the Creed, *I believe One, Holy, Catholick, and Apostolick Church* was false for many hundred Years together, because the pretended Reformation only began in the Year 1517.

Here then Protestants must do one of these two Things. They must either grant, that the Church of Rome was this true Catholick Church before the Reformation, or mark out some other Visible Body, or Society of Men, in which the true Church of Christ subsisted before that Time. If they grant the first, 'tis all we can desire: We gain our Cause, and the Dispute is at an End. For, if the Church of Rome was the true Catholick Church before the Reformation, she is so now; because her Faith is the same now, it was then. Besides it will follow, that Protestants separated themselves and continue separated from the true Catholick Church, which alone suffices to condemn them.

But if they deny that the Church of Rome was the true Catholick Church before the Reformation, then they are bound to shew us some other Visible Body or Society of Christians, in which the true Church subsisted before that Time: And to perform this effectually they are bound to let us know in what Part of the World this Church had her Being; as likewise what particular Countries, Kings, and Bishops were in her Communion. And lastly, they must specify to us the Name and Diocese of the Bishop or Bishops of this Church, by whom the first English Protestant Bishop was ordain'd; and from whom the Church of England derives her Mission. But this being a Task impossible for them to perform, I do not see what other Choice our English Protestants have left them, but either to say that the Creed was false for many hundred Years before the Reformation, or own that the Church in Communion with the See of Rome was the only true Catholick Church before that Time: And if she was the only true Catholick Church when Protestants reform'd her, she is so still: because she has

not changed her Faith since that Time, as I have already observed.

I fancy the *Catechist* foresaw he would be pinch'd very hard with this Argument, when he put the following Question. *Where was the Protestant Religion before Luther?* to which he gives this answer. IN THE BIBLE DOCTRINALLY, AND IN ITS FRUITS IN THE HEARTS AND LIVES OF ALL GOOD MEN. pag. 26. Very pretty indeed! It seems then that the *Protestant Religion* had a Being in the World before the *Protestant Reformation*. Nay I begin to fear the *Popes* themselves were true *Protestants*: for none but God alone could know their Hearts. However 'tis very strange, nay inconceivable, how those should be good Men, who had the *Protestant Religion* in their Hearts, yet profess'd and practis'd *Popery* like the rest of the Christian World. For it follows hence, that they were either ashamed or afraid to profess the Religion they believed in their Hearts: and so the good Men, our *Catechist* speaks of, will be found to have been rank *Hypocrites*, and *Dissemblers* of their Religion.

But it is to be observed that the *Catechist* speaks of *Protestancy* in General. For he asks, where the *Protestant Religion* was before *Luther*? And there is no Reason to believe that one Part of it was any more destitute of a Being than the other. Well then, *Where was Protestancy* before the *Reformation*? In what Region of this Sublunary World was it to be found? To which our *Catechist* answers very discreetly, In the Bible doctrinally, and in its Fruits in the Hearts and Lives of all good Men, What! was *Lutheran Protestancy*, *Calvinian Protestancy*, *Episcopal Protestancy*, *Puritanical Protestancy*, *Anabaptistical Protestancy*, and numberless other *Sects* and *Subdivisions* of *Protestancy*, were these, I say, all in the Bible, and the Hearts of all good Men! If they were, it must needs be granted, that both the Bible, and the Hearts of all good Men stood highly in Need of a strong *Reformation* to purge them of the innumerable Contradictions crouded into them by such a Multitude of jarring *Sects*. For, if *Lutheran Protestancy* be true, *Calvinian Protestancy* must be false: And if *Church of England Protestancy*

*Protestancy* be true, *Puritanical* and *Anabaptistical* *Protestancy* must likewise be false: Yet all these are Branches of the *Protestant Religion*, and if it was in the *Bible* and *Hearts* of all good Men before the *Reformation*, then it follows plainly, that the *Bible* and *Hearts* of all good Men were stuffed with *Contradictions*.

But do's not the poor Gentleman see, that he has here cut out a *Cloak* for the very worst of *Herricks* to cover themselves with; For ask a *Quaker*, where his Religion was before *Jaynes Naylor*? And he will answer as readily as the *Catechist*, that it was in the *Bible doctrinally*, and in it's *Fruits in the Hearts, and Lives of all good Men*. And so every *Herrick* in the World has a singular Obligation to the *Catechist* for having furnish'd him with this ingenious Answer to help him out at a Dead Lift.

However he is fully resolved, that the *Church of Rome* shall not be so much as a *true Church*: as will appear in the following *Questions* and *Answers*.

Q. What say the *Protestants* to this? [viz. that the *Church of Rome* is the only true Church.]

A. They deny it.

Q. Why?

A. Because the *Roman Church* agrees not with the Definition of a *true Church*.

Q. What is the *true Church*?

A. The *true Church* is an universal Congregation or Fellowship of God's faithful *ELECT* People, built upon the Foundation of the *Apostles* and *Prophets*, *Jesus Christ* being the chief Cornerstone. pag. 11.

The Definition is not amiss, if he do's not mean, that the *Church upon Earth* consists only of the *Eleſt*. The Reason is. 1. Because a Man may be a Member of the *true Church*, yet live and die wickedly in it; and by Consequence be excluded out of the Number of God's *Eleſt*. 2. If the *true Church* be composed only of the *Eleſt* it follows, that as the *Eleſt* are wholly unknown to us, the *true Church* is and has always been *Invisible*. Whence it follows again, that it has always been impossible for any Man to apply himself to the *true Church* for *Instruction*, *Ordination*, or a *lawful Mission*:

which evacuates all *Episcopal* and *Pastoral* Authority : Because no Man can know, whether the *Bishops*, and *Pastors*, to whom he would apply himself, be of the Number of the *Elec*, nor, by Consequence, whether they be Members of the *true Church*. Which is most certainly false Doctrine.

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## §. 2.

*The Marks of the true Church.*

THE Catechist concludes this Article with this Question, *What are the Marks of the true Church?* He answers, such as these : *pure and sound Doctrine* preach'd, the *Sacraments* administer'd according to *Christ's Institution*, and the *right Use* of *ecclesiastical Discipline*. pag. 11. 12. All this is very true, but altogether unsatisfactory. For if any one should ask him, where this true Church in which *pure and sound Doctrine* is preach'd, is to be found ? This Question remains yet wholly unanswer'd : yet here lies the knot of the Difficulty, and if it be not clearly resolved, we may easily mistake a *false Church* for the *true one*, because all Christian Churches, tho' never so opposite to one another, pretend to teach *pure and sound Doctrine*, and administer the *Sacraments* according to *Christ's Institution*. So that the Catechist's Account of the true Church is as little to the Purpose as if a Stranger enquiring for the best Inn upon the Road, a Man should tell him, that the best Inn is where there is the best Accommodation. For tho' this be very true, yet unless some other Marks be given, as the Sign of the House, the Name of the Man that keeps it and the like, a Stranger will be as much at a Loss to find it, as if nothing were said to him. In like Manner tho' what the Catechist says concerning the true Church be unquestionable, yet in Respect of the greatest Part of Mankind 'tis of no manner of Use to direct them how to distinguish this *true Church* from the

the many false ones, that lay Claim to it, without certain *external Marks* whereby it may be clearly known in what particular Body or Society of Men this Church may be found.

But I presume the *Catechist* foresaw, this would be a dangerous Undertaking, and might prove fatal to his Church, if none of the *external Marks* of the *true one* should be found to belong to her. I shall therefore do it for him, or rather *S. Austin* shall do it for us both.

This holy Doctor writes thus against the *Manichæes*,  
 " Not to speak of that *Wisdom*, which you do not be-  
 " lieve to be in the *Catholic Church*, there are many or-  
 " ther Things, which most justly hold me in her Com-  
 " munion. 1. The Agreement of People and Nati-  
 " one holds me. 2. Authority begun with *Miracles*,  
 " nourish'd with Hope, increas'd with Charity, con-  
 " firm'd by *Antiquity*, holds me. 3. A *Succession* of Bi-  
 " shops from the See of *St. Peter*, to whom *Christ* af-  
 " ter his *Resurrection* committed his *Flock*, to the pre-  
 " sent *Episcopacy* holds me. 4. And lastly, The very  
 " Name of *Catholic* holds me, of which this Church  
 " alone has not without Reason so kept the Possession;  
 " that tho' all *Hereticks* desire to be call'd *Catholic*,  
 " yet if a Stranger asks them where *Catholic*s meet;  
 " no *Heretick* dares point out his own House or his own  
 " Church. *Con. Epist. Fund. c. 4.* "

These were the *external Marks*, by which *St. Au-*  
*stin* distinguish'd the *true Catholic Church* from *false ones*,  
 and which held him stedfast in her Communion, viz  
 1. The Agreement of People and Nations. 2. The Evidence  
 of *Miracles*. 3. A continued *Succession* of *Bishops* from *St.*  
*Peter* the first *Bishop* of *Rome* to him, who then sat in  
 the *Apollolic Chair*. And 4. The Name of *Catholic*  
 attributed to the *true Church* by the *Creed* it self. Let  
 us now see to what Church these *Marks* can be ap-  
 propriated.

The first, viz. the Agreement of People and Nations  
 may justly be call'd the distinctive Mark of the  
 Church in Communion with the See of *Rome*. For tho'  
 all Nations never were in her Communion at one and  
 the



the same Time, yet there is scarce a Nation in the known World but has been in her *Communion* some Time or other. All the *Reformed Nations* in *Europe* were in her *Communion* for many hundred Years: And so was the whole *Greek Church* till the middle of the Ninth Century. In *St. Austin's* Time, tho' there were yet many *Heathen Nations*, there was scarce a *Christian Nation* under the Sun but was in her *Communion*. Nay, excepting *Muscovy* alone, which receiv'd its Christianity from the *Schismatical Greeks*, I cannot call to mind any one *People* or *Nation*, which upon its Conversion was not immediately united in *Faith* and *Communion* with the *See of Rome*. Now, I presume, no *Reform'd Church* will pretend to any Thing like this. 'Tis therefore evident to common Sense, That the Agreement of *People* and *Nations*, which is *St. Austin's* first external Mark of the true Church, cannot according to his Meaning be appropriated to any but the Church of *Rome*.

I add, That even at this Time, when so many Churches are cut off from her by *Heresy* and *Schism*, her *Communion* alone is more extended than any one, I might say than all, the different *Reform'd Churches* join'd together. If the *Catechist* had but had coolness of Temper enough to consider this one Thing, he would perhaps have had more Moderation than to treat such an illustrious Body, as *Roman Catholics* have always been and continue to this Day, in so outrageous a manner as to set forth the Religion they profess in the scurrilous Epithets, of a SUPERSTITIOUS, IDOLATROUS, DAMNABLE, BLOODY, TRAITEROUS, BLIND, AND BLASPHEMOUS RELIGION. Perhaps he imagin'd the filthier the Dirt was he threw at *Papists*, and the thicker he heaped it upon them, the more it would please. I hope however he is mistaken in his Aim.

The Second Mark, viz. the Evidence of Miracles, belongs also in so peculiar a manner to the Church of *Rome*, that no *Protestant Communion* ever had the Confidence to lay claim to it. On the contrary, most *Protestants* have thought it their best Way to despise and ridicule Miracles, just as the fox in the Fable pretend-

ed the *Grapes* were *sowr*, when he could not come at them.

But the *Third Mark*, viz. *A perpetual Succession of Bishops and Pastors derived from the Apostles* never was denied to the *Church of Rome* by any Man of Learning. Nay Protestant Bishops and Parsons lay no Claim to any such Succession but by the *Church of Rome*. Because without the Interposition of a long Catalogue of *Papish Bishops* to make up their *Ecclesiastical Pedigree*, there is a Gap of near 1500 Years between the *Apostles* and the first Protestant Bishop or Parson, that ever was in the World. However even that will not render them any substantial Service. For supposing the validity of their Ordination, which yet was never granted, unless they can also bring down their Mission in a lineal Descent from the *Apostles*, and can shew that Protestants have within their own Communion a continued Succession of it from them (which is somewhat more than they ever pretended to) their Church will never be admitted into the *Apostolical Family*.

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§. 3.

*Of Catholicity.*

**L**ASTLY *Catholicity*, which is the *Fourth Mark* of the true Church, insisted upon by St. *Austin*, and is profess'd in the *Creed* as an essential Part of her Character, belongs to the Church in Communion with the Bishop of Rome by so unquestionable a Title, that no Hereticks (as St. *Austin* observes) ever had the Confidence to dispute it with her in his Time. Nor could any of the present Reformed Churches ever get the Possession of it, tho' some of them have endeavour'd it with their utmost Power. For Truth and Good Sense have always prevail'd in spite of all their Efforts. Nay go to what Country you please, where there is a Mixture of *Roman Catholics* and Protestants, we are as well known by the Name of *Catholics*, as a *Spade* is known by

by the Name of a *Spade*. I know this to be true in *Holland* by my own Experience, where if a *Stranger* asks a *Protestant*, where the *Catholic Church* is, he will never direct him to his own Church, but to some *Pope's Chappel*. Now if *Papists* be truly *Catholics*; I am sure of *Two Things*: First, That the Church in Communion with the See of *Rome* is the Church of *Christ* upon Earth: And 2dly, That She is the only true Church upon Earth. Orelse the Creed, which describes the true Church of *Christ* to be ONE and *Catholic* is false.

But why cannot the *Reform'd Churches* pretend to be *Catholics*, as well as the Church of *Rome*? I shall give the Reason as briefly and clearly as is possible. The Word *Catholic* is derived from the *Greek*; and signifies *Universal*. Now there is a two-fold *Universality* belonging to the Church of *Christ*: viz. *Universality of Time*, and *Universality of Place*. And therefore no Church can assume to her self the Title of *Catholic*; unless she can shew that the Faith she professes is *Universal* both as to *Time* and *Place*.

Here then let us consider, whether (for Example) the Faith of the Church of *England* (as it differs from *Papery*) can be call'd *Universal* either as to *Time* or *Place*. The Church's *Universality* in respect of *Place* must certainly be understood in a limited Sense, or it will follow, that *Christ* never had a *Catholic Church* upon Earth: Because there never yet was a *Time*, wherein her Communion was so *Universally* receiv'd by the whole World, but that great Numbers of *Heretics*, and many *Heathen Nations* were out of it. Yet in Scripture Language she is stiled the Church of ALL NATIONS. Thus *St. Paul*; *Col. 1. v. 6.* says, the Truth of the Gospel is come to you, as it is in ALL THE WORLD. And so he applies to the Apostles that of the *Psalmist*; their Sound went into all the Earth; and their Words unto the End of the World. *Rom. 10. v. 18.* The Church of *Christ* is therefore call'd *Catholic* or *Universal*, 1. Because she has been at all Times since the Apostles the Church of many Nations. 2dly, Because she is the great Body of *Christians*, from which all went forth. And 3dly, Because she either has been, or will be in every Nation before

fore the End of the World; that for all Nations may be blessed in the Seed of Abraham, according to God's Promise, Gen. 22, v. 17, 18.

This is the true meaning of the Church's *Universality* in respect of *Place*. But her *Universality* in respect of *Time* is without Limitation. That is, it suffices not that she be the Church of many Ages, as the Nestorians and Eutychians have been ever since the middle of the fifth Century: but it imports, that she is the Church of all Ages since the Time of the Apostles, and derived originally from them both as to her Faith and Communion. Whence it follows, That Catholics, truly so call'd, are the standing Body of Christians throughout all Ages, from which all Christian Societies of Hereticks and Schismatics have been cut off, as so many Branches from the Body of a Tree, which continues standing and growing, whatever Branches are lopp'd off from it.

Now let us see, whether the Reformed Church of England can make good her *Universality*, either of Time or Place. Is she in the Communion of that great Body of Christians, from which all Hereticks and Schismatics went forth ever since the Time of the Apostles: Alas! She herself broke off from it a little before the middle of the 16th Century. Can she be styled the Church of all Nations? She, I say, who little more than 150 Years ago was not the Church of any one Nation in the World? Has her Faith, contain'd in the Thirty nine Articles, been preach'd in France, Italy, Spain, Greece, &c. of any other Nation under the Sun, but what belongs to the Crown of Great Britain? No Man is so weak as to say it has. 'Tis then a plain Case, she has no *Universality of Place*, even in the limited Sense, in which I have explain'd it.

Again, As to what we call *Universality of Time* (which, as I have remark'd, comprehends all Ages from the Apostles down to us) She may as well pretend to have receiv'd the System of her whole Faith and Religion, by a continued succession of Pastors (within the Limits of her own Communion) from Noah, as from the Apostles. For how is it possible she should, since Popery was in Possession of the whole Kingdom for 900 Years

Years before the Reformation? Nay the *Book of Homilies* declares, That *whole Christendom* was drown'd in *Papery* during all that space of Time. Where then was the Faith of the Reform'd Church of England in all those Ages? By what external Body or Society of Men was it profess'd? I know the *Catechist* tells us, it was in the Bible doctrinally, and (in its Fruits) in the Hearts and Lives of all good Men. But I hope he has no Reason to be proud of his Answer. Finally, where was her Succession of Protestant Bishops for so many hundred Years, before the Protestant Religion had a Being? Was she a Christian Church, and yet in no Part of Christendom? For I am sure in Christendom she could not be, because all Christendom was over-run with *Papery*, even our Enemies being Judges. The plain Truth then of the Matter is, She had no Being at all before the Sixteenth Century. And she wants about 1500 Years of Universality of Time. So that in Effect, Protestants may as well stile themselves *Ante-diluvians*, as call themselves *Catholicks*.

From what has been said it follows very plainly, That it is no Error to hold, that the Church in Communion with the See of Rome is the only true Church. For the *Catholick Church* cannot but be the true Church; and if she be the true Church, there can be no other true one, Eph. 4. v. 4. 5.

If any one flies for Refuge to an invisible Church (as I suspect the *Catechist* looks very wishfully that way, tho' he did not think fit to speak out) I must conclude he is in great Distress: And I advise him as a Friend, rather to give up the Cause with a good Grace, than to make such a trifling Defence. For an invisible Church is just what every Body pleases. It may be the *Fanaticks* Church, the *Anabaptists* Church, the *Quaker's* Church, and every Body's Church, that will but lay claim to it: And he may trace it as easily to *Noah*, or *Adam* as to the *Apostles*. But whosoever's Church it is I am very sure it is not the Church of Christ, which is describ'd in Holy Writ to be a Mount in upon the top of Mountains, to which all Nations will come, Isa. 11. v. 2. And in which there

there are always to be *visible Pastors*, Eph. 4. v. 11. 12. and a *visible Administration of the Word and Sacraments*, Matth. 28. v. 19 20. So that, if the *Scriptures* be true, a *perpetual Visibility* is an essential Attribute of the *Church of Christ*. And it follows from it, 1<sup>st</sup>. That no Society of Men can be the *true Church* which has not had in its own Communion a *visible Succession of Bishops and Pastors* in every Age from the *Apostles* to us. And 2<sup>dy</sup>, That *Protestants*, whether you mean any one Branch or all together, cannot be the *true Church of Christ*, because they were no where *visible* for many hundred Years. As St. *Austin* told the *Donatists*, you are not in the Mountains of Sion, because you are not a City set upon a Hill, which has this certain Mark, THAT IT CANNOT BE HIDDEN, Lib. contra literas Petil. c. 104.

## A R T. VII.

### *Of the Invocation of Saints.*

The 7<sup>th</sup> pretended Error of *Papists* is their *praying to Saints and Angels*, pag. 12.

## A N S W E R.

**W**E pray no otherwise to *Saints* and *Angels* than *Protestants* pray to one another, when they desire their Friends to pray for them; or than St *Paul* pray'd to the *Thessalonians*, when he desired a Share in their Prayers, 1. *Thess.* 5. v. 25. &c. So that the whole Question between us and *Protestants* (if fairly stated) is precisely this, viz. Whether it be not as lawful to desire the *Saints* and *Angels* in Heaven to pray for us, as it was for St *Paul* to desire the *Christians* upon Earth to pray for him?

However our bold *Catechist* pronounces peremptorily, that *Praying to Saints and Angels* is a dangerous Corruption of *Holy Worship*, and ABOMINABLE in the Sight of God, pag. 12. and he proves it thus, because it is absurd and ridiculous.

## 46 Of the Invocation of Saints. Art. 7.

*enous, ibid.* Who will not admire the Strength of this Reason! However let us see, whether the thing in Question deserves the hard Words, this Gentleman gives it.

First, It is I think an uncontested Truth that the Doctrine and Practice of invoking the Saints and Angels was introduced into Great Britain together with Christianity, and maintain'd in it without any Change for 900 Years before the Reformation. If therefore it be true what the Catechist tells us, that it is abominable in the Sight of God, and absurd and ridiculous in it self, it follows that all our British Ancestors, among whom there were many eminent for Piety and Learning, were notwithstanding for so many Ages together not only Fools and Idiots, but what is worse, lived and died in a damnable State: as being all guilty of a Practice, which according to our Catechist is abominable in the Sight of God. I hope however he will find but few rash enough to maintain such an Extravagance.

But 2dly the Practice is yet much more ancient. I will not trouble the Reader with Quotations from the Fathers, which are endless; but only produce the Testimony of some eminent Protestant Writers bearing Witness to the Truth of what I say.

Dr. Fulk (in his Rejoinder to *Bristow*, p. 5.) says I confess that Ambrose, Austin, and Jerom, held it to be lawful.

*Chemnitius* a learned Lutheran maintains, That the Invocation of Saints was brought into publick Assemblies about the Year 370 by St. Basil, St. Gregory Nyssen, and St. Gregory Nazianzen, in Exam. Conc. Trid. Part, 3. p. 200.

To omit many others, Mr. Thorndike writes thus: "It is confessed (says he) That the Lights both of the Greek and Latin Church, St. Basil, St. Gregory Nazianzen, St. Gregory Nyssen, St. Ambrose, St. Jerom, St. Austin, St. Chrysostom, St. Cyril of Jerusalem, St. Cyril of Alexandria, Theodoret, St. Fulgentius, St. Gregory the Great, St. Leo and more, rather all after that Time have spoken to the Saints, and desired their Assistance; in *Epil. Part*, 3. p. 358."

Now

## Art. 7. Of the Invocation of Saints 47

Now will the *Catechist* have the Boldness to say that all these great and holy Men both taught and practised a Thing, that is *abominable* in the Sight of God, and *absurd and ridiculous* in the Judgment of Men? If he does, he must then maintain, that all those great *Lights* and *Pillars* of the Church, whom the whole Christian World has ever held in Veneration both for their *Holiness* and *Learning*; he must maintain, I say, that they were all *abominable* in the Sight of God: and that by Consequence they were all damn'd; unless they retracted their Doctrine before they died, which no Man ever said they did.

3dly, I take it to be a Principle not only grounded on the *Word of God*, but even granted by *Protestants*, that the *Angels* and *Saints* in Heaven pray for the Church Militant upon Earth. I prove that it is grounded upon the *Word of God*.

1. From *Zachary* c. 1. v. 12. where the *Angel* pray'd thus. Then the *Angel of the Lord* answer'd and said, O Lord of Hosts, how long wilt thou not have Mercy on Jerusalem and on the Cities of Judah, against which thou hast had Indignation these three-score and ten Years?

2. From this Maxim of *St. Paul*, viz. That *Charity* never faileth; 1. Cor. 13. v. 8. Nay without all Dispute it not only remains, but is increased in Heaven. And therefore if *Charity* even in this World obliges us to be solicitous, and pray for one anothers Salvation, surely the *Angels* and *Saints* in Heaven, whose *Charity* surpasses ours by many Degrees, cannot fail of performing their Part, in sending up their Prayers to the Throne of Grace for those, who are yet Combating in the Warfare of this Mortal Life, and uncertain of their future State.

3. From *Psalms* 91. v. 11. 12. He shall give his *Angels* Charge over thee in all thy Ways. They shall bear thee up in their Hands, lest thou dash thy Foot against a Stone. Now surely those Heavenly Spirits, whom God has appointed to take Care of us, cannot be so unconcern'd for the Persons under their Charge, as not to offer up their Prayers for them.



## 48 *Of the Invocation of Saints.* Art. 7

I prove likewise, that it is a Principle granted by Protestants.

1. The Bishop of Oxford in his Edition of St. Cyprian, p. 291. writes thus. *We do not doubt (says he) but the Saints in Heaven pray earnestly to God, that he may show his Mercy to those that live here.*

2. Mr. Thorndike discourses thus. *All Members of the Church triumphant in Heaven, according to their Degree of Favour with God, abound also with Love to his Church Militant on Earth. Therefore it is certain, both that they offer up continual Prayers to God for its Necessities, and that their Prayers must be of great Force and Effect with God, for the Assistance of the Church Militant in her Warfare. Whence he infers, as I shall do immediately, That the Living ought to beg of God a Part and Interest in those Prayers, which they, who are so near to God in his Kingdom, tender to him without ceasing for the Church upon Earth. [Just Weights and Measures c. 16. p. 107.]*

3. Bishop Montague writes thus. *I see no Absurdity in Nature, nor Incongruity as to the Analogy of Faith, No Repugnance at all to sacred Scripture, much less Impiety for any Man to say Holy Angel Guardian pray for us [Treatise of Invocation of Saints, p. 97.]*

Lastly, The Church of England has this Collect upon the Day of St. Michael and all Angels. *O Everlasting God, who hast ordain'd and constituted the Services of Angels and Men in a wonderful Order, mercifully grant that as thy holy Angels always do thee Service in Heaven, so by thy Appointment they may succour and defend us on Earth, &c.* Here the Church of England prays for Succour and Defence from the Angels. And I presume one Way the Angels have of succouring us, is by their Prayers. Which, by Consequence, must likewise be granted of the Saints. For in this they are both upon the same Footing.

Now from this Principle, viz. *That the Angels and Saints pray for the Church Militant upon Earth*, I infer, That it must certainly be good and profitable for every particular Christian to beg a Share in their Prayers. So that the whole Question concerning the Invocation of Saints and Angels is fully decided by a Principle not only grounded on the Word of God; but agreed to by Protestants themselves.

*Objections*

*Objections Answer'd.*

Well let us hear at least, what the *Catechist* has to say against us. He tells us, *first*, That we cannot be sure they are real Saints to whom we pray. With his good Leave we may have a moral Certainty or a prudent Conviction of it, which suffices. But he adds, That the Pope has Canoniz'd many wicked Men; to which I return this short Answer, That it must be a very bad Cause, which cannot be supported without Slander.

He tells us *2dly*, That to pray to Saints is Idolatrous. I Answer, 1. Then all those Great and Holy Men of the Primitive Ages just now reckon'd up by Mr. Thorn-dike were Idolaters: Which is strange News indeed, but it wants Confirmation. I Answer, 2. If desiring a Part in the Prayers of Saints in Heaven be Idolatrous, then surely desiring the Prayers of Sinful Men upon Earth, is still a worse sort of Idolatry. And so all Members of the Church of England, who recommend themselves to one another's Prayers, are guilty of a grosser Idolatry than what Papists are accused of.

He tells us, *3dly*, That it, is has no Warrant from the Word of God, but is forbidden. For which he quotes this Text, Him only shalt thou serve, Matth. 4. v. 10. Here the poor Gentleman is so hard put to it for a Text, that I am really in Pain for him. For is not this a most admirable Consequence, Christ said to Satan, Him only shalt thou serve, therefore the Scripture forbids us to desire the Prayers of Saints and Angels! I shall make bold to infer another Consequence full as good, viz. Therefore the Scripture forbids us to desire the Prayers of one another. But a Man must have very bad Eyes, who can see no difference between Begging a Share in a Man's Prayers, and Paying Divine Worship to him.

As to what he says, That we have no Warrant from the Word of God for it, I have already shewed the contrary. However I should be glad to know what Warrant the Church of England has from the Word of God for keeping one Holy-day for all the Saints in general, and another for St. Michael and all the Angels.

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## 50 *Of the Invocation of Saints.* Art. 7-

He tells us 4<sup>thly</sup>, That the *Angels* refuse to be prayed to, and for this he quotes, *Rev.* 22. v. 9. But this Text has no more Relation to the Subject in Question, than to the Building of the Tower of *Babel*.

He tells us 5<sup>thly</sup>, That the *Saints* cannot bear our Prayers: for which he quotes *Isaiab* saying, *Abraham* is ignorant of us, *Isa.* 63. v. 16. But how this Text is put upon the Rack to make it speak in Favour of a Blunder! For in the Days of *Isaiab* there were no *Saints* in Heaven; because Mankind was not yet redeem'd. I answer therefore that the true Meaning of *Isaiab* (according to St. *Jerom*) is, that *Abraham* will not own wicked *Israelites* to be his Children. *Jer.* in C. 63. *Isa.* in which Sense our Saviour will say to the Reprobate, *Verily I know you not.* *Matt.* 25. v. 12.

I Answer again, That as it is *Blasphemy* to say, That God cannot make our Prayers known to the *Saints*, so is it a groundless and precarious Guess to say he does not do it. For why should the *Saints* be kept in Ignorance of what passes in this World any more than the *Angels*, of whom it is said, *That they rejoice over a Sinner that repenteth.* *Luke* 15. v. 7. which therefore they must certainly know.

Lastly, He tells us it is injurious to the Mediation of *Christ*: For which he quotes. *1 Tim.* 2. v. 5. There is one God, and one Mediator between God and Man, the Man *Jesus-Christ*. And again, *If any Man Sin, we have an Advocate with the Father, Jesus Christ the Righteous,* *1 Joh.* 13 v. 1. But does not the *Catechist* see, that if desiring the Prayers of *Saints* be injurious to the Mediatorship of *Christ*, then St. *Paul* was injurious to it, when he desired so often the Prayers of his Friends? Every one therefore that is but well instructed in his *Catechism* knows, that tho' there be but one Mediator of Redemption (of which St. *Paul* speaks in the Text quoted) yet all, that pray for us, may improperly be call'd Mediators of Prayer or Intercession. I say improperly: Because there is only one (to wit, *Jesus-Christ*) who can have immediate access to God for us. And all others that pray for us, whether *Saints* in Heaven or Men upon Earth, must use the Mediation of *Christ*, when they offer

## §. 7. *Of the Invocation of Saints.* 51

their Prayers to God: Which fully Answers the  
 it from St. *John*.

lence Bishop *Montague* made no Difficulty to write  
*I do not deny (says he) but the Saints are Mediators,*  
*they call them, of Prayer and Intercession. They Interpose*  
*with God by their Supplications, and Mediate by their*  
*vers; in Antid. p. 20. And again in his Treatise*  
*ivoc. p. 118. he writes thus. I own Christ is not*  
*g'd in his Mediation: It is no Impiety to say, (as Papiſts*  
*holly Mary pray for us.*

ut if any one asks, what need there is to desire the  
 s to pray for us, since *Christ's Mediation is All-sufficient.*  
 fwer it may as well be ask'd, What need there is  
 ray for our selves or for one another? But as the  
 fation of *Christ*, tho' *All-sufficient*, must be apply'd  
 by *Prayer and good Works*, so likewise his *Mediation*,  
 fect, whatever we beg of God, or others beg for us,  
 only hope to obtain it through the *Mediation of Jesus*  
 t: And the true Reason that moves us to desire the  
 s to pray for us is the very same that moved *St. Paul*  
 fire the Prayers of his absent Friends, viz. That  
 may have the *Honour*, and we the Profit of more  
 ers than our own.

a Word, it is impossible to give a solid Reason,  
 desiring the Prayers of the *Saints in Heaven* is more  
 ous to *Christ's Mediatorship* than the Prayers of Men  
 Earth. And I insist upon it as a Thing manifest  
 mmon Sense, that either both are *lawful* or both  
 ful. If both be *unlawful*, then *Protestants* are guilty  
 pists. But if both be *lawful*, then they, who is-  
 the People by persuading them that our *Invoca-*  
*of Saints* is both idolatrous, and Injurious to  
 s *Mediatorship*, are guilty of a most grievous In-  
 e, which they never can answer either to God or

will end this Subject with an Objection, which I  
 ld really blush to answer seriously, were it not that  
 re found by Experience, that the Generality of  
 en and Children are wonderfully affected with it.  
 Objection is grounded upon these Words of *Christ*,  
*unto me all ye that Labour and are heavily laden, and I will*

52 *Of the Invocation of Saints.* Art. 7.

*give you Rest*, Matth. 11. v. 28. Whence they conclude, that since *Christ* commands *all to come to him*, it is unlawful to have Recourse to the Prayers of *Saints* and *Angels*. This is the wretched Argument, with which so many are misled !

I Answer therefore, That the *Heart* of a Christian in all its Prayers speaks to *God*, and expects no Blessings from him but *through Jesus Christ*. Nay, the very *Essence* of Prayer is a raising up of the *Heart and Mind* to *God*. We are then so far from violating the *Command of Christ* by desiring to have the Prayers of his *Saints* join'd with ours, that we may not only *come to God* ourselves, but wish that many more may do the same with us.

Besides, if desiring the *Saints* to pray for us be contrary to the *Command of Christ*, by desiring the *Faithful* to pray for us is no less contrary to it. And therefore, as it would be absurd to charge *Protestants* with a Breach of *Christ's Command* for desiring their Friends to pray for them, so is it no less absurd to Charge us with a Breach of *Christ's Command* for desiring the *Saints* to pray for us.

A R T. VIII.

*Of Transubstantiation.*

The 8th pretended Error of *Papists* is *Transubstantiation*, pag. 23.

A N S W E R.

**B**Y *Transubstantiation*, as it regards the *Sacrament* of the Holy *Eucharist*, we mean nothing else but a Change of the *Bread and Wine* into the true and real *Body and Blood of Christ*, made by the *Words of Consecration*. But we deny this to be an Error ; nay nothing is more evident than that it is the *Doctrine* of the ancient *Fa-  
thers*

## Art. 8. Of Transubstantiation. 53

thers. I shall only quote a few out of many to avoid being tedious.

First, St. Cyril Bishop of Jerusalem writes thus: " Since therefore Christ himself does thus affirm and say of the Bread, *this is my Body*, who from henceforward dares be so bold as to doubt of it? And since the same does assure us and say, *This is my Blood*, who, I say, can doubt of it, and say it is not his Blood? in Cana of Galilee, he once with his sole Will turn'd Water into Wine, which much resembles Blood, and does he not deserve to be believed, that he CHANGED Wine into Blood, Catech. Myst. "

2dly, St. Gregory Nyssen writes thus. " I do therefore now rightly believe, that the Bread sanctified by the Word of God is CHANGED into the Body of God the Word—" And again soon after, " Here (says he) likewise the Bread (as the Apostle says) is sanctified by the Word of God and Prayer. Not so, that by being eaten it becomes the Body of the Word, but because it is suddenly CHANGED into his Body by this Word, *This is my Body*—And this is effected by the Virtue of Benediction, by which the Nature of those Things, which appear, are TRANSELEMENTED into it. [In Orat. Catech. C. 37. T. 3. Edit. Par.] "

3dly, St Chrysostom sets forth this Truth in the following Manner. [Hom. 83. in Mattb.] " Let us always (says he) believe God, and not contradict him, tho' that which he says seems to contradict both our Thoughts, and our Senses—For his Word cannot deceive us, but our Senses may easily be deceived. He never errs, but we are often mistaken. Since therefore he says, *This is my Body*, let us be fully persuaded of it. "

And in the same Homily he writes thus. " The Things we propose are not done by human Power. He that wrought these Things at his last Supper, is the Author of what is done here. We hold but the Place of Ministers; but he that Sanctifies and CHANGES them is Christ himself.

I appeal here to the Judgment and Sincerity of an unbiass'd Reader, Whether these Three *Greek Fathers* do not deliver the *Doctrine of Transubstantiation*, as clearly and strongly as any *Roman Catholics* can now do. I omit a Multitude of Quotations of the same Force, and will only add one from *St. Ambrose* a *Latin Father* to shew the unanimous Agreement of *Antiquity* in this Doctrinal Point. His Words are remarkably plain.

" 4thly, Perhaps (*says he*) you may tell me I see another Thing.—I must therefore prove that what you receive is not that, which *Nature* framed, but that, which the *Benediction* has consecrated; and that the *Benediction* has a greater Force than *Nature*. *Moses* held a *Rod* in his Hand, he threw it down, and it was made a *Serpent*. Again he took hold of the *Serpent*, and it return'd into the *Nature* of a *Rod*.—The *Rivers of Egypt* ran with Streams of pure Water, when presently *Blood* gush'd forth out of the Fountain-vein, there was no Water in the *Rivers*. And again by the Prayer of *Moses* the *Blood* ceased, and the *Nature of Waters* return'd. " To these he adds other *Miracles*: As, that when *Moses* held up his *Rod* the *Sea* open'd a Passage for the *Israelites*: That *Jordan* ran back: That *Moses* brought Water out of the *Rock* by striking it; and that *Elisba* made *Iron* swim upon the Water, contrary to it's *Nature*. Then he goes on thus.

" We see therefore that *Grace* is stronger than *Nature*. " Now if a Man's *Blessing* could change the Course of *Nature*, what do we think of the *Divine Consecration* it self, in which the very Words of our Saviour operate? For the *Sacrament* which you receive is made by the Words of *Christ*. And if *Elisba's* Words were able to draw Fire from Heaven, will not the Words of *Christ* be able to CHANGE the *Nature* of the Elements? He said and they were made, He commanded and they were created, *Psal. 48. v. 5.* Is not then the Word of *Christ*, which could give a Being to that which had none, able to CHANGE those Things

Things which are into what they are not before ?  
For it is not LESS to give new Natures to Things,  
than to CHANGE their Natures. Lib. de initiatis".

Thus the *Antient Fathers* give Testimony for the *Doctrine* of *Transubstantiation*, and are authentick Witnesses that it was the *publick Faith* of the Church in her puttest Times. For they never were accused of any *Error* against *Faith*, which Censure they could not have escaped, had they been guilty of Broaching any *Doctrine* contrary to the known *Faith* of the *Universal Church*. Whence it is plain, that they taught no other *Doctrine*, than what they had receiv'd by a constant *Tradition* from the *Apostles*. For otherwise they would undoubtedly have been publickly censured for introducing *Novelties* into the Church, and that in a Matter of such Importance.

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## §. 2.

### *Transubstantiation proved from Scriptures.*

THE *Catechist* having put the Question, *what* Scripture we alledge for this *Doctrine*? Answers it for us, that we alledge the Words of *Christ* John 6. v. 50. 51. &c. Very right. For our Saviour says there expressly, *The Bread that I give is my Flesh*, v. 51. And *My Flesh is Meat indeed, and my Blood is Drink indeed*; v. 55. Which Words contain a Promise or Prediction of the *Divine Legacy*, he intended to bequeath to his *Apostles* and the whole Church at his *last Supper*,

But with the *Catechist's* good Leave, besides this Text we have also other convincing Proofs. As 1<sup>st</sup>, the Words of St. Paul, *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ. The Bread which we break is it not the Communion of the Body of Christ*? 2<sup>dly</sup>, the Words, of the *Institution*, viz. *This is my Body, this is my Blood*; which manifestly imply a Change of the *Bread* and *Wine* into his *Body* and *Blood*.: Provided we



## 56. of Transubstantiation. Art. 8. §. 2.

will but allow that *Christ* spoke *Truth*, and did not express himself *absurdly*.

To proceed gradually, I shall first prove, that they imply a *real* and *substantial* Presence of *Christ's* Body and Blood. For after that we need but have Recourse to good common Sense to infer the Doctrine of *Transubstantiation*.

That they import a *real* and *substantial* Presence, I prove first, Because all Propositions like these, *this is Bread, this is a Man, &c.* (unless you speak of Pictures; or Resemblances, which is not the present Case) are in all common Discourse as currently understood of the *Reality* and *Substance* of the Things specified, as if the Words *Really* and *Substantially* were added. Nay a Man would be laugh'd at for a formal cautious Coxcomb, if pointing to a Loaf of Bread he should say, *this is Bread really and substantially*: Or coming from Court (for Example) he should tell me he had seen the King *really and substantially*. Because there is no Difference between a *Thing*, and it's *Reality* and *Substance*. In like Manner therefore, when *Christ* said *this is my Body*, he declared as effectually that it was the *Reality* or *Substance* of his *Body*, as if he had express'd it in the most formal Terms. This is the common Language of Mankind. All wise Men speak so and all wise Men understand it so. And if any Man should pretend to mean otherwise, he would deservedly pass for a notorious *Equivocator*, that says one Thing and means another.

I prove it 2dly. If *Christ* gave not his *real* Body, but a Morfel of Bread to his *Apostles* when he said, *take and eat, this is my Body*, then it follows that he call'd a Morfel of Bread his *Body*; Which cannot be maintain'd without making *Christ* guilty of a down right *Absurdity*. For nothing can be more absurd, than to hold a Morfel of common Bread in a Man's Hands, and pointing to it say, *this is the Living Body of a Man*; it being contrary to the common Practice of Mankind and the common Laws of Speech, to call one Thing by the Name of another, with which it has no manner of Resemblance or Connection; and that too, without giving the

## Art. 8. §. 2. Of Transubstantiation. 57

the Persons to whom it is spoken, the least Intimation to serve as a Key to let them into the true Meaning of such an extraordinary, and unheard-of Manner of Speech.

I prove it 3<sup>dly</sup>, A sober Man would be ashamed in any serious Occasion to use a *deceitful* Way of speaking so, as to call a Thing by a Name it was never known by before. As for Example, to take up a Piece of *Brick* and say, *this is a Diamond*. 'Tis therefore incredible that *Christ*, who could say nothing unbecoming himself, should use this *deceitful* Way of speaking in the most solemn Action of his Life; when he was fulfilling the *Types* and *Figures* of the *old Law*, declaring his last *Will* and *Testament*, and bequeathing a sacred *Legacy* to his Church for ever.

Lastly, I prove it from the Doctrine of the Church of England, as it is deliver'd in her own *Church Catechism*, which is printed in all Books of *Common Prayer*, and has the whole Authority of that Church to recommend it. Now in this *Catechism* to the Question, *What is the inward-Part or Thing signified?* It is answer'd. *The Body and Blood of Christ, which is VERILY and INDEED taken and receiv'd by the Faithful in the Lord's Supper.*

This then is the Doctrine of the Church of England, which expresses the *real* and *substantial* Presence of *Christ's Body* and *Blood* in the Sacrament as fully as any *Papist* can do: For if *VERILY* and *INDEED* be not the same as *REALLY* and *TRULY*, and of full Force to exclude a meer *figurative Presence*, I confess I am yet wholly ignorant of the Signification even of the most ordinary Words, and it will be impossible to know what Men mean, even when they deliver themselves in the plainest Terms. So that it must either be own'd, that the Words of *Christ's Institution* import a *real* and *substantial* Presence of his *Body* and *Blood* even according to *Protestant* Doctrine, or we must suppose the Church of England guilty of a most *scandalous Equivocation* in so serious a Matter; and say, she only makes use of the Words *VERILY* and *INDEED* to impose upon  
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## 58 Of Transubstantiation. Art. 8. §. 2.

on ignorant People, and make plain *Bread* and *Wine* go down the better.

Now, to come to the Principal Point in Question, I leave it to common Sense to decide, whether there must not be a *Change of the Bread and Wine*, if the Words of *Christ's Institution* import a real and substantial Presence of his *Body* and *Blood*. For if this be granted, they either must be *changed*, or they must remain together with his *Body* and *Blood*, as *Lutherans* hold; but this is certainly inconsistent with the Obvious Meaning of the Words of *Christ*. I prove it thus, If *Christ* taking the *Bread* into his Hands had said, *HERE is my Body*, I own it would not be inconsistent with the obvious Meaning of his Words to say, that the *Bread* and *Body* of *Christ* are join'd together in the *Sacrament*. But *Christ* did not say, *HERE is my Body*, but *THIS is my Body*, which nothing but a substantial Change of the *Bread* into his *Body* can make really and literally true. Because the Word, *This*, points precisely at what the Apostles saw: Which if it continued *Bread* after, as it was before the Words of *Consecration*, the Proposition was absolutely false: Because the Sense of it then was, that the *Bread* he gave to his Apostles was his *Body*, which implies a Contradiction; and is as impossible as that any two Substances remaining different should be the same.

But let us now see what the *Catechist* sets down for *Protestant Doctrine* pag. 23. He reduces it to three Heads. 1. That *Christ* blessed the *Bread and Wine*, therefore did not destroy it. What trifling Stuff is this! What if *Christ* blessed the *Water* at *Cana* in *Galilee*, and with his Blessing changed it into *Wine*. Does it follow from thence, that the *Water* still remain'd?

2. He would have us believe, *there is nothing in the Sacrament but Bread and Wine*. I answer, this may be *Zwinglian Protestantism*, but it is not the *Protestantism* of the Church of England, whose *Catechism* (which surely is a *Protestant* one) teaches positively that the *Body and Blood of Christ* are VERILY and INDEED taken and receiv'd by the Faithful in the Lord's Supper.

3. That

## E. 8. §. 2. Of Transubstantiation. 59

. That the *Apostle* himself does no less than thrice call it *Bread and Wine* after the Consecration. 1. Cor. 11. v. 26. 28, To which I answer, that nothing is more common even in familiar Discourse, than to call a thing by the Name of that, out of which it is made, or from which it is *Changed*. Thus it was said of *Adam*, Gen 3. v. 19. *DUST thou art*: Because tho' he was a living Man, he had been made of *Dust*. In like manner the *Serpent*, that was made by a Substantial Change from *Aaron's Rod*, is still call'd a *Rod* in Scripture, because changed from it: *They cast down every Man's Rod, and they became Serpents*; but *AARON'S ROD* stood up their Rods, Exod. 7. v. 12. Again, nothing more familiar than to name Things from the Appearance which they have to our Senses. The Scripture itself says, *Behold there stood A MAN over against him*, Gen. 3. v. 13. Yet in the same place we are told he was really a *MAN*, but the *Captain of the Lord's Host*, i. e. an *Angel*. So St. Mark assures us, that the Woman entering into the Sepulcher saw a *YOUNG MAN*, ch. 16. v. 5, But he had only the Name, because he appeared so. For he was not really a young Man, but an *Angel*: Math 28. v. 5. Thus also it is the common way of Speaking to say, I saw a *Dead Man* exposed, tho' it be not then a *Man*, but a meer *Carcase*. In like manner therefore the *Body of Christ* in the Sacrament, by a proper and familiar Figure call'd *Bread* by St. Paul, because it is changed from *Bread*, has to our Senses the Likeness of *Bread*, and nourishes the *Soul*, as *Bread* nourishes the *Body*. If you ask what this Consecrated Bread is? Our Saviour tells you; *Joh. 6. v. 51. THE BREAD that I will give, IS MY FLESH*. St. Paul tells you, *1 Cor. 10 v. 16. It is THE COMMUNION OF THE BODY OF CHRIST*. Nay, we ourselves call it the *HOLY BREAD of Eternal Life* in the *Mass* after Consecration. I hope no Body will infer from thence, that we do believe *Transubstantiation*.

*Objections Answer'd.*

**B**UT here the Catechist adds three Reasons more against Transubstantiation. 1. Because (says he) it takes away the great Evidence of the first Witnesses of Christianity. That is, if it be not true Bread and Wine, but the Body and Blood of Christ, which we receive in the Sacrament, it follows that our Senses are deceived: And by Consequence the Apostles could not be sure, they saw Christ work any Miracles, which takes away the great Evidence of Christianity.

This Objection so highly magnified by some of our Adversaries, must either suppose, That we must never trust our Eyes or any of our Senses, unless we may always trust them: or that our senses must always be trusted, when they give us jointly the best Information they are capable of. The first of these Suppositions is contrary both to Reason and Religion, nay even to Experience, and to our Senses themselves. For all these correct the Errors of Sense, if I may be allow'd that Way of speaking. The Sun appears to our Eyes scarce bigger than a Span, and the fix'd Stars a great deal less. But Reason tells us they may be greater than the Earth. A straight Stick, if you put the End of it under Water, will appear crooked. But take it out, and your Eyes will discover their own Mistake. The two Disciples going to Emmaus had Jesus in their Company, they both heard him and saw him; Yet took him for another, because THEIR EYES WERE HELD, that they should not know him: Luk. 24. v. 16. At length even by their Senses they found they had been misinform'd; For soon after their Eyes were opened, and they knew him; v. 31. But because their Sight had deceiv'd them on this Occasion, were they never to trust to it any more? Were they not to believe that they had seen any Miracles of Christ? St. Mary Magdalen, was deceiv'd in the same manner: She saw Jesus;

## Art. 8. §. 3. Of Transubstantiation. 61

yet knew not that it was he, and supposed him to be the Gardiner, Joh. 20. v. 14. 15. But was she not to believe her Eyes when she fell at his Feet? Matth. 28. v. 9. when she told the Disciples that she had seen the Lord? Joh. 20. v. 18. when she saw him nail'd to the Cross, Matth. 27. v. 55. and laid in the Tomb? v. 61.

The Second Supposition, to wit, that our Senses must always be trusted, is equally false. For 1<sup>st</sup>. The two Disciples going to *Emmaus* had the joint Information both of their Eyes and Ears. Yet I hope they might be sure and faithful Witnesses of Christ's Miracles.

2<sup>dly</sup>, *Josuah's* Eyes deceiv'd him when he said to the Angel, *Art thou for us or for our Adversaries?* Jos. 5. v. 13. And all his Senses might then have been under the same Mistake. But was he not to trust his Eyes, when he saw the Sun stand still, the Walls of *Jericho* tumble down, the Waters of *Jordan* rise up in heaps, and so many other Miracles done both by *Moses* and himself?

3<sup>dly</sup>, When *St. Peter* was rescued out of Prison, he knew for certain that God had sent his Angel, and had delivered him out of the Hands of Herod; Acts 12. v. 11. Here then is a Fact, in which he both believ'd and disbeliev'd the Information of his Senses. Had he believ'd them as to the Person of his Guide (whom he saw, heard, and felt, when he struck him on the Side) he must have judg'd him to be a Man, not an Angel. In this then he found his Senses were mistaken. Yet he still believed his Eyes, and had nothing but his Eyes to trust to that he saw two Miracles wrought in his Favour, viz. the falling off of his Chains, and the Iron Gate's opening of it's own accord.

4<sup>thly</sup>, If God had said to the H. Women as they went to the Sepulchre, *You shall meet one there, who to all your Senses will appear to be a Man and yet is none*: Or to the Apostles before the last Supper, *You shall eat and drink that which will seem to be Bread and Wine but in reality is not so*; would it follow, that if they had believed him they must have renounc'd the Use of their Senses for ever? To say that God is not to be believ'd, is Blasphemy. And to say, that if they believe him in this, they

## 62 Of Transubstantiation. Art. 8. §. 3.

they must renounce their *Senses* in all other Matters, is *Madness*.

'Tis therefore false, that without believing our *Senses* in every Thing when they give us the best Informations they can, we must believe them in *nothing*.

'Tis false to say, That if we do not judge of *Bread* and *Wine* in the *Sacrament* by the Information of our *Senses*, the Apostles could not be sure they ever saw *Christ* work any *Miracles*, or that the *sensible Grounds* of *Christianity* are shaken. For God having given us *Senses*, to direct our Judgment, we ought to rely on their Information, unless either our *Senses* themselves, or *Reason*, or *Faith* correct their Mistake. And if *Reason* may ever be allow'd to over-rule their Misinformation, we cannot surely refuse to pay the same Deference to the *Revelation* of God, when it tells us that such or such a Thing is not what it appears to be to our *Senses*. In fine, since we have so many Instances of this in the *Scripture*; as it is ridiculous to say, we must believe our *Senses* in *nothing*, so it is *impious* to say we must believe them in every Thing.

The *Catechist's* Second Reason is, That *Christ* said, *This is my Body which is broken for you, do this in remembrance of me*, Cor. II. v. 24. I answer, That the First Part is explain'd by St. Paul's Disciple St. Luke, ch. 22. v. 19. *This is my Body which is given for you*. The Latin Version has it; *this is my Body, which shall be given for you*. But the Sense is the same. The Second Part only proves, That the *Sacrament* is a Memorial of *Christ's* Death and Passion: Which is undoubtedly true.

His Third Reason against *Transubstantiation* is, Because it will not allow Men the Privilege of Beasts, to judge by their *Senses* of Seeing, Smelling, Tasting, &c. I Answer, It will not allow Men the Privilege of Atheists to trust their *Senses* rather than the express Word of God. But enough has been said of this.

A R T.

## A R T. IX.

*Of the Sacrifice of the Mass.*

The 9th pretended Error of the *Papists* is,  
*the Doctrine of the Mass*, pag. 25.

## A N S W E R.

**B**Y the Word *Mass* we understand the *Sacrifice of the Body and Blood of Christ* offer'd to God in an *unbloody Manner* by the Hands of the Priest. Or what amounts to the same; *an external Oblation made to God of the Body and Blood of Christ under the Forms of Bread and Wine.* Now it is manifest by the most ancient Records of Christianity, by innumerable Testimonies of the *H. Fathers* ever since the Time of the Apostles; by the ancient Liturgies of all Nations, *Latins, Greeks, Nestorians, Arminians, Ethiopians, Coptes, Goths, &c.* and even by the Confession of *Protestants* themselves (for which you may see Dr. *Field*, B. 3. of the Church, ch. 19. p. 107.) that the *H. Eucharist* has always been used in the Church, not only as a *Sacrament*, but also as a *Sacrifice* instituted by Christ at his last Supper. For Proof whereof the ancient *Greek and Latin Fathers*, St. *Justin* and St. *Irenaeus* in the Second Age, St. *Chrysostom* and St. *Augustin* in the Fourth alledge the Words of God in the Prophet *Malachy* as they read them: *From the rising of the Sun to the going down of it my Name is great among the Gentiles, and IN EVERY PLACE IS SACRIFICED AND OFFERED TO MY NAME A CLEAN OBLATION*, Mal. I. v. II. 12.

For a farther proof of it these Words of the Psalmist, *Thou art a Priest for ever according to the Order of Melchisedech*, Ps. 90. v. 4. are urged by St. *Cyprian* in the Third Age, St. *Jerom*, St. *Epiphanius*, St. *Chrysostom*, and St. *Augustin* in the Fourth, and by St. *Isidore*, St. *Cyril of Alexandria*, and *Theodores* in



in the Fifth. For as they argue, Priests of the Order of Aaron sacrificed Beasts; but Melchisedech's Sacrifice was Bread and Wine, Gen. 14. v. 18. a Figure of the H. Eucharist, by the daily Offering whereof and the Fruits of his Passion Christ is a PRIEST FOR EVER.

St. Cyprian calls the B. Eucharist a true and full Sacrifice; Epist. 63. St. Augustin, a true and Sovereign Sacrifice, l. 10. de Civ. Dei c. 20. Eusebius, An Expiation for all the World, l. 1. Dem. Ev. c. 10. St. Cyril of Jerusalem, a Spiritual Sacrifice, an unbloody Worship, a Propitiatory Victim, Cat. Myst. 5.

But there needs no other Proof than what the Church of England herself teaches. For if the Body and Blood of Christ be VERILY and INDEED taken and received by the Faithful, and consecrated by the Priest, it must of Necessity follow, that the Priest offers them up VERILY and INDEED upon the Altar, and that they are an Oblation of Mercy. For how can Jesus-Christ be unacceptable to his Father? Or how can the Fruits of his Passion be applied more effectually than by his own dear self?

Nor is the very Name of Mass an Invention of later Ages. For thus the H. Sacrifice of the Altar was call'd above Thirteen hundred Years ago. Witness first St. Ambrose, who writes thus. I continued the Office, I began to SAY MASS, &c. l. 2. Epist. 14. And 2dly St Leo, whose Words are remarkable. When the Multitude (says he) is so great, that the Church cannot hold them all, let there be no Difficulty made to OFFER THE SACRIFICE oftner than once. For some Part of the People must of Necessity be depriv'd of their Devotions, if following the Custom of SAYING MASS but once, none can OFFER UP THE SACRIFICE, but they who come early in the Morning. St. Leo Epist. 11. (olim 81.) ad Diaconorum.

Here we have the Sacrifice of the Eucharist plainly spoken of, and called by the very Name of Mass, first by St. Ambrose, a Father of the 4th Age; and 2dly, by St. Leo, who liv'd in the 5th, and I never heard they were the first who gave it that Name. But  
let

let that be as it will, can our Adversaries reflect without some Uneasiness of Thought, that it is but about a hundred and fifty Years ago, when by the sole Authority of a *secular Tribunal* it was made *High Treason* in this Nation for *Christians* to perform that very Devotion, which was the most *solemn Worship* of God in those Ages (when the *Church's Faith* was uncorrupted according to their own Concession) and which they had received from the Apostles themselves.

I add moreover that the *Church of England* is one of the first Churches since the Creation, that pretended to *true Priests* and *Altars* without an *external Sacrifice*, this being in Reality nothing less than a *Solecism* in Religion: Because a *Priest* is properly one, whose Office it is to offer *Sacrifice*, and the *Altar* is the Place on which it is offer'd.

### Objections answer'd.

LET us now see what the *Catechist* has to say against it. He says it is a *vain* and *Idolatrous* Thing. Why? Because (says he by *Christ's Sacrifice* God is sufficiently satisfied, and the repenting Sinner fully secured: For which he quotes the following Text. *This Man after he had offer'd one Sacrifice for us for ever sat down at the right Hand of God*, Heb. 10. v. 12. I answer that if this Argument proves any Thing, it proves likewise that both *Christ's Mediation* for us in Heaven, and the *Sacraments* he has provided for us on Earth are also useless. Because God is sufficiently satisfied, and our Ransom is fully paid by *Christ's Sacrifice* offer'd on the Cross. Nay, Prayer, Alms, Fasting, Self-denials, Keeping the Commandments, and Repentance itself, may all be thrown into the List of *vain* and *idle* Things. But if all these be both profitable and necessary, because they are ordain'd by God as *Means* to apply to us the *Fruits* of that bloody Sacrifice, by which alone we are redeem'd and the *Divine Justice* is fully satisfied, then surely *Christ's Offering* himself daily on the *Altar* for the self same End, cannot without Blasphemy be call'd either *Vain* or *Idolatrous*.

E

Indeed

Indeed we must live in a very Christian Age, wherein Worshipping of *Christ* is call'd *Idolatriy*.

'Tis true, he offer'd himself but *once* a bloody Sacrifice for us, but since he can but once pay the *Ransom* which God demanded: And 'tis of this Sacrifice of *Redemption* St. *Paul* speaks in the whole Chapter quoted by the *Catechist*. Because he is our *high Priest* for ever according to the Order of *Melchisedeck*, he offers himself daily for us in an *unbloody Manner*; not to redeem us again, but to apply by this as by other Means appointed by him the Price of our *Redemption*.

But (says the *Catechist*) if *Christ* sits for ever at the right Hand of God, how can he be truly present upon our *Altars*? I answer, in the very same Manner as his *Body* and *Blood* are *VERILY* and *INDEED* taken and receiv'd by the Faithful in the *Lord's Supper*. But let St. *Chrysostom* teach him his Lesson, "We always offer (says he) the same *Christ*. Therefore the Sacrifice is the same, "Are there many *Christ's*, because he is offer'd in many "Places? No, *Christ* is every where the same. He is "intire here, and entire there, and has but one *Body*; "As therefore his *Body* is the same, tho' offer'd up in "different Places, so the Sacrifice is the same. He is "our *high Priest*, who offer'd that *Victim* which cleanses "us. We now offer the same, which was offer'd "then, and which cannot be consumed. *Hom. 17, in Epist. ad Heb.*

If he asks me whether I pretend to understand, how the same *Body* can be in different Places at once; and if not, whether my Religion be not a very *Blind one*? I answer first, when he has explain'd the six following Questions, he shall have full Satisfaction. The first Query is, How two *Bodies* could be at once in the very same place by *penetration*, when *Christ* came to his Disciples the Doors being shut? *John 20*. The Second is, How his *Body* and *Blood* can be present *VERILY* and *INDEED* to 1000 faithful Christians receiving them at the same Time in different Places? The Third is, How the same Person can be both God and Man? The Fourth is, How there can be three divine Persons and only one God? The Fifth is, How God could make all

Times

*Times and Places*, before there was either *Place* or *Time* to make them in? The *Sixth* is, Whether a Man's Soul be at the same Time in distant Parts and distant Places, as in the right Hand and in the left, and whether the Soul meets it self and is separated from it self when a Man joins and parts his Hands, &c. Again whether part of the Soul be not *bit off* and *eaten*, if a furious Dog should snap a Man's Hand off and eat it? when, I say, he has given a clear and satisfactory Answer to these few Questions, there will be no Difficulty in answering both the Question now proposed, and some other very curious ones proposed by him. *pag.*  
43. 44.

I answer 2dly, if it be *Blindness* to believe what we do not fully understand, we must necessarily renounce the best Part of the *Creed*. But there is a large Difference between understanding the *Mysteries* we believe; and *knowing* the *Reasons* why we believe them. To believe *without Reason* is *Blindness*: But to believe Things, that are above our Understanding, is the very *Nature* and *Essence* of *Christian Faith*.

## A R T. X.

*Of Communion in one kind.*

The 10th pretended Error of *Papists* is, *their Denying the Use of the Cup to the People in the Sacrament*. To which he adds, *that every Communicant has an undeniable Right to the blessed Cup in the Lord's Supper*. p. 24.

## A N S W E R.

**I**F the *Catechist* means, that every Communicant has an undeniable Right to receive *Christ's sacred Blood* as well as his *Body*, I heartily subscribe to it, and assure

him that no Catholick Communicant ever was deprived of it. But how will he excuse those *Protestants*, who by denying the real Presence of *Christ's Body and Blood* in the Sacrament deprive the Faithful of both, yet clamour so loud against us, as if our Laity were wrong'd in the highest Degree? What End can they have in this, but to amuse the People with the pleasing Fancy of receiving mighty Things more than *Papists* do? When indeed they are sent away with a *Sup of Wine* to their *Bread*, and with meer empty *Types* and *Figures* instead of the sacred *Body and Blood*, which Christ bequeath'd to them at his last *Supper*.

I therefore desire the Reader to take Notice here, that if he do's not believe, that *Christ's Body and Blood* are received *VERILY* and *INDEED*, that is, *really and truly* in the *Lord's Supper*, he is not at all concern'd in the Subject of this Article: and all I can do for him is to pray God that he will open his Eyes to see, and touch his Heart to acknowledge a Truth so fully and clearly attested in his *sacred Word*. But if he believes that *Christ's Body and Blood* are received *VERILY* and *INDEED*, that is, *really und truly* in the *Lord's Supper*, I will demonstrate to him, that *Communion in one kind* deserves nothing of the bitter invectives usually made against it by our *Protestant* Adversaries. Their loud Clamours, tho altogether unreasonable, are colour'd with these two specious and popular Pretences, to wit, 1. that *Communion in one kind* defrauds the Laity of the *sacred Blood of Christ*. And 2. that it is contrary to his *Institution* and *express Command*. Now if there were any solid Ground for either of these Objections, I should frankly own the Unlawfulness of our Practice: but I shall shew as briefly as is possible, that they are wholly groundless, and by Consequence extremely injurious to us.

### §. I.

*Communion in one kind* do's not defraud the Laity of the *sacred Blood of Christ*.

**FIRST** then let us see, whether the Laity be defrauded of any Thing by receiving the Sacrament in

*one kind only.* But what is it they are defrauded of? Is the *Body of Christ* without his *Blood* in the *Host*? Or the *Blood of Christ* without his *Body* in the *Cup*? No Christian is surely capable of Entertaining such an extravagant and impious Imagination. For if the *Blood of Christ* be really separated from his *Body* upon the *Altar*, then the sacred Victim is slain, and *Christ* dies as really on the *Altar*, as he did on the *Cross*: which is a flat Contradiction to this Maxim of St. Paul, viz. that *Christ rising from the Dead dieth no more.* Rom. 6. v. 9. And indeed how is it possible, that *Christ*, whose sacred Humanity is now all-glorious, impassible, and immortal should be still subject to Death? Or (which amounts to the same) capable of having his *Blood* really and truly separated from his *Body*?

But, as one Absurdity is usually the source of many more, if the People by receiving the *Sacrament* in one kind were defrauded of the *Blood of Christ*, it would likewise follow, that instead of receiving the *living Body of Christ* they receive a *dead Carcass*; and they who drink the *Cup*, would drink *dead and inanimate Blood*; Nay in Receiving the *Sacrament* in both kinds, they would receive *one Half* of *Christ* under the Form of *Bread*, and the other *Half* under the Form of *Wine*: Which if it be not most eminently impious and absurd, I know not what is.

Hence it plainly follows that *whole Christ* is received in either kinds; and I argue thus from it. Whoever receives *whole Christ* is not defrauded of his *sacred Blood*: but they who receive the *Sacrament* in *one kind only* receive *whole Christ*, therefore they are not defrauded of his *sacred Blood*; and by Consequence we are falsely accused by our Adversaries of giving to the Laity a *mangled Sacrament*.

But is not the *Cup* taken away from the Laity? And is not this *Mangling* the *Sacrament*? I answer first, that, to speak properly, the *Cup* is not taken away from them, because by the *Cup* is commonly meant the *Blood of Christ*, which is no more taken away from them than his *sacred Body*, from which it is inseparable. I answer therefore 2dly, that if by taken away the *Cup* (as Pro-

testants call it) we deprived them of the *Blood of Christ* it would be a *mangled Sacrament*. But since it is absurd to say they are deprived by it of his *sacred Blood*, it is doing us the greatest Wrong to say the Sacrament is *mangled*.

I conclude from what has been said that they, who believe the *Body and Blood of Christ* to be taken and received really and truly in the *Lord's Supper*, must either run into the impious Extravagance of Maintaining that his *Blood* is really separated from his *Body*; or own that his *Body and Blood* being inseparable are convey'd into our Stomachs by the Action either of *Eating*, or of *Drinking* only: and whoever owns this must likewise own first, that Communion in one or both kinds is the same as to the Things received, and differs only in the Manner of Receiving. And 2dly, that Communion in one kind only do's not defraud the Laity of any Part of the spiritual Meal, which Christ has ordain'd for them. But as to those, who utterly deny the real Presence of Christ's *Body and Blood* in the holy Sacrament, I have nothing more to say to them, than that I neither envy them their *Bread and Wine*, nor desire to be a Guest at their Table.

But St. Paul has laid down another Maxim, from which it plainly follows, that Communion in one kind only renders us Partakers both of the *Body and Blood of Christ*. The Maxim I speak of is thus deliver'd by him. *Who-soever shall eat this Bread, or drink the Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* 1. Cor. 11. v. 27. Now if either Eating or Drinking unworthily suffices to render us guilty both of the *Body and Blood* of our Lord, it follows by an undeniable Consequence, that either Eating or Drinking worthily render us Partakers both of his *Body and Blood*: and so the unjust Clamour concerning our Defrauding the Laity is fully confuted by St. Paul himself. I add that his Words are no obscure Insinuation, that the Apostles themselves did not always give the Blessed Sacrament under both kinds.

I know very well, that to avoid the unanswerable Force of this Argument, the Protestant Translators of the

the Bible have made bold with this Text by changing OR into AND in the Text itself: which intirely alters the Sense of it. If any one questions the Truth of what I say, let him but desire any learned Divine to consult the original Text, and if he be sincere he will own I have not wrong'd the Protestant Translators.

§. 2.

*Communion in one kind is not contrary to the Institution of Christ, nor a Violation of any divine Precept.*

**T**HIS is fairly own'd by Bishop Montague, who writes thus. *Where do's the Scripture, says he, command that the People should receive the Sacrament of the Lord's Supper in both kinds? — The Scripture teaches no such Thing, the Scripture do's not command it.* T. 1. Orig. P. 396.

The Protestants in France are most certainly of Bishop Montague's Opinion. For tho' they generally administer the Sacrament in both kinds, and oblige all that can to receive it in that Manner, yet in a Synod at Poitiers An, 1560. they decreed (Chap. 13. Art. 7. of the Lord's Supper) that the Bread of our Lord's Supper ought to be administer'd to those, who cannot drink Wine: as many in France by their natural Constitution can neither endure the smell nor Taste of it. This I think is a good Protestant Testimony that receiving the Communion in one kind is neither Sacrilege, nor Mangling the Sacrament, nor a Violation of any divine Precept. For if it were, no Necessity could excuse it; and they who could not receive both kinds would be obliged to receive neither the one nor the other.

Nay Luther himself was most certainly of Opinion, that receiving the Sacrament either in one or both kinds was a Thing indifferent in itself. For he declared, that if a Council should either appoint or permit Communion



in both kinds, he would in Spite of that Council receive it in one kind, or not at all. Hist. de Variar. C. 2. §. 10.

But to wave other Testimonies of this kind, I shall prove the Point in Question from a Principle, which no Protestant can deny, viz. that if Communion in one kind were contrary to the Institution of Christ, or a Violation of any divine Precept, the Church in her primitive and purest Times would never have practised it upon any Account whatsoever; because no Pretence whatsoever can justify a Violation of a divine Precept or Institution of Christ. If therefore it be found that Communion in one kind was frequently practised by the primitive Church, I take it to be a demonstrative Proof, that receiving the Sacrament in both kinds has been always regarded by the Church not as a Duty commanded by Christ, but as a Matter of Discipline only.

Now there are three undeniable Facts, which prove that Communion in one kind was practised even by the primitive Church. 1. In the Communion of Infants, who were allow'd to drink of the Cup without receiving the consecrated Host. Cypr. de Lapsis. 2. In domestick Communion; the faithful being permitted by Reason of the Persecutions to carry with them consecrated Hosts, which they could easily keep in their Houses in Order to receive the Sacrament in private, when they durst not meet in publick to celebrate the sacred Mysteries. Tert. L. 2. ad Uxorem C. 5. St. Cypr. L. de Lapsis. And 3. One kind was also used in administering it to the sick. St. Denys of Alex. apud Euseb. L. 6. Hist. C. 44.

From these undeniable instances of Communion in one kind practised by the primitive Church I infer it was her Judgment. 1. That Communion in one kind is not forbid by Christ, whose Laws cannot be violated upon any Pretence whatsoever. 2. That the Sacrament is not Mutilated by it: for then it would be Sacrilege to receive it in one kind, which the primitive Church would not have suffer'd. And 3. that neither the Testament of Christ is violated, nor the Faithful deprived of any part of our Saviour's Legacy:

gacy: both which are Impieties, which the primitive Church would have abhor'd. Whence I conclude again, that receiving in *one* or *both kinds* is a Matter of *Discipline* only, which therefore the Church has full Authority to regulate as she Judges most fitting. Nay considering that the Instances I have produced of *Communion in one kind* were practis'd by the Church in the very *first* and *second* Age after the Apostles, we may reasonably suppose, she follow'd in this the Example of the Apostles themselves.

But did not *Christ* institute *both kinds*? And is it not then Acting contrary to the *Institution* to receive the Sacrament in one kind only?

I answer 1. the primitive Church did not think it to be contrary to *Christ's Institution*; and I see no Reason why we should think ourselves wiser than the *primitive Church* was.

I answer 2. that there is a large Difference between *instituting both kinds*, and *obliging all* to receive *both kinds*. God instituted *Marriage*, but all are not bound to marry. *Christ* likewise instituted *Priesthood* and *Episcopacy*; but all are not bound to be *Priests* or *Bishops*. Therefore unless there be a *positive Precept* produced, which obliges all without Exception to receive the Sacrament in *both kinds*, the Institution alone cannot import any such general Obligation. Now 'tis very strange, that if there were any such *positive Precept*, the primitive Church should either know nothing of it, or act contrary to it if she knew it.

But why then did *Christ* institute *both kinds*? I answer, because the *Eucharist* is not only a *Sacrament*, that is, a *Sign of invisible Grace* instituted for the Nourishment of our Souls, but also a *Sacrifice*, which is one of the most essential Parts of Religion. And for this Reason *Christ* instituted the *blessed Eucharist* under *both kinds*, that by the *Mystical separation* of his *Body* and *Blood* upon the *Altar* signified by the separate Forms of *Consecration*, their *real separation* on the *Cross* might be more perfectly represented, and so be both a standing lively *Memorial* of the Death he once suffer'd, and a perpetual Oblation of infinite Value for us.

I add,

I add, that there are several Circumstances relating to the *Institution*, which never were thought to be obligatory in After-times. I shall only mention two. 1<sup>st</sup>, The Apostles received the Sacrament *sitting*, as is expressly observed by three of the *Evangelists*. Whereas those of the *Church of England* as well as *Roman Catholics* receive it always *Kneeling*, unless hinder'd by Sickness. And 2<sup>dly</sup>, Christ consecrated and gave the B. Sacrament to his Apostles in *Supper-time*, or *after Supper*. Matth. 26. v. 26. *As they were Eating* Mark. 14. v. 22. *As they did eat*. Luke 22. v. 19. 20. *He took Bread, &c. likewise also the Cup after supper saying, &c.* Nay we do not find in Scripture that the B. Sacrament was ever consecrated or given at any other Time of the Day, and it is still call'd the *Lord's Supper*. Yet because Christ never enjoin'd this Practice by any positive Precept, the Church has made a Law against it; and if any one should presume either to consecrate or give the B. Sacrament in *Supper-time* or *after Supper* in Opposition to this Decree of the Church, he would most certainly become guilty of *Schism*, tho' he had an undeniable Example in Scripture to colour his Disobedience; Nay an Example set him by all the *Apostles* and *Christ* himself; and that without any Scriptural Evidence for the contrary Practice. Let but this be applied to the Decree of the Council of *Constance* forbidding the Sacrament to be given to Laicks in *both kinds*, tho' Christ administer'd it in *both kinds*, to his *Apostles*, and the Weakness of the Argument drawn from it against us will be apparent to the meanest Capacity. But let us now consider the *Texts* usually objected against us.

## §. 3.

*Objections from Scripture answer'd.*

THE *Catechist* has muster'd up six Texts against us. But he might have saved himself that Trouble. For four of the six are nothing at all to the Purpose.

As

As for Example, the following: *As often as you eat this Bread and drink this Cup, ye do shew the Lord's Death till he come.* 1. Cor. 11. v. 26. which only proves, as I said before, that the *Sacrament* (whether taken in one or both kinds) is a *Memorial* of Christ's Death. Which is an undoubted Truth.

The three following Texts quoted by the *Catechist* are full as wide from the Purpose. viz. *This is my Blood of the New Testament, which is shed for many for the Remission of Sins.* Math. 26. v. 28. *This Cup is the New Testament in my Blood, which is shed for you.* Luke 22. v. 20. *The Cup of Blessing which we bless is it not the Communion of the Blood of Christ?* 1. Cor. 10. v. 16. These three Texts, I say, are wholly wide from the Purpose, and only prove (and indeed they prove it effectually) that Christ consecrated the *Cup* into his *Blood* as well as the *Bread* into his *Body*, which I wish the *Catechist* believed as heartily as I do. But then I must desire him to remember, that Christ neither consecrated the *Cup* into *dead* and *inanimate Blood*, nor the *Bread* into a *dead Carcass*. Whence I have concluded, that whoever receives his *Body*, receives likewise his *sacred Blood*: for a *living Body* cannot be without *Blood*: nor can we receive one Half of Christ without the other.

The other two Texts have some Shadow of Difficulty; but it will soon vanish. St. *Matthew* 26. v. 27. says, *he took the Cup and gave Thanks, and gave it to them saying, drink ye all of it.* And St. *Mark* 14. v. 23. says, *and they all drank of it.* Whence I presume the *Catechist* would have us conclude, that *All* are here commanded to drink of the *Cup*. But the *ALL* mention'd by St. *Mark* explains the *ALL*, that were commanded to drink according to St. *Matthew*. And who were those *ALL*? They could be no other than the *Apostles*, who were the only Persons with our Saviour at his last Supper. For surely if the *Apostles* were the *ALL* that drank, they were likewise the same *ALL*, that were bid to drink. A strange Argument to prove that the *Laiety* are all bound to drink off the *Cup*.

But

But if any one asks, whether it be not remarkable that *Christ* should in Distributing the *Bread* say no more than *take and eat* ; yet in giving the *Cup* should say expressly *drink ye all of it*, to prevent as it were the taking away of the *Cup* ? This is Mr. *Lesly's* Observation. But I answer, that *St. Luke* has given a Reason for it, which utterly spoils the Force of this Observation. For he tells us that *Christ* himself divided the *Bread*, and gave to each Apostle the *Morsel* he was to eat. *Luke* 22. v. 19. So that all were not to eat of the same Piece of consecrated *Bread* : but all were to drink of the same consecrated *Cup* : which therefore (according to *St. Luke's* Relation) he gave them, and bid them divide it among themselves, v. 17. And this explains our Saviour's saying *drink ye all of it* : which was only said to caution them, that they were all to have their Share of the *Cup* he gave them : whereas this Caution was unnecessary as to the consecrated *Bread*, which he distributed with his own Hands.

The last Text, on which *Protestants* lay the greatest Stress is as follows. *Except ye eat the Flesh of the Son of Man and drink his Blood, you shall have no Life in you.* *Joh.* 6. v. 53. This, say they, implies a positive Precept of Communion in both kinds, as a means necessary to attain to Life everlasting. I grant it implies a positive Precept of receiving the Body and Blood of *Christ*, but not of Communion in both kinds : which I prove first from the Practice of the primitive Church, who were surely as clearighted as the pretended Reformers, yet never could discover a positive Precept of Communion in both kinds in that Text : For had they seen it, they would not have acted contrary to it by Administering the Communion in one kind only, as they did in many Occasions.

But I prove it 2dly from no less than four Texts in the same Chapter of *St. John*, where *Christ* promises eternal Life to Eating alone. As first, *This is the Bread which came down from Heaven, that a Man may eat thereof and not die.* v. 50. 2dly. *If a Man eateth of this Bread he shall live for ever ; and the Bread that I will give*

*give is my Flesh.* v. 51. 3dly. *He that eateth me shall live by me.* v. 57. And 4thly. *He that eateth this Bread shall live for ever.* v. 58. Since therefore *Life everlasting* is here promised no less than four Times to *Eating the Bread* without any Mention of the *Cup*, the true Meaning of the above-mention'd Text, wherein both *Eating* and *Drinking* are mention'd, can be no other than this, viz. *except we become Partakers both of the Body and Blood of Christ* for the Nourishment of our Souls, *we shall have no Life in us*: which no Roman Catholick ever denied. But since it is impossible to receive the living Body of Christ without receiving his Blood by the very Action of *Eating his Body*, 'tis an undeniable Consequence, that *Communion in one kind* is an entire Fulfilling of the Precept implied in the above-mention'd Text, as it fully answers the End, for which the Sacrament was instituted; to wit, the Obtaining *Life everlasting* according to Christ's Promise so often repeated in the same Chapter.

Nay nothing can be more rational than this Interpretation of the fore-mention'd Text: because the only Drift of our Saviour's Discourse was to convince the disbelieving *Capharnaits*, that unless their Souls were nourish'd with the *real Flesh and Blood* of the *Son of Man*, they should not have *Life everlasting*: and that they, who were made Partakers of his *Body and Blood*, should have *Life everlasting*. So that provided the *real Body and Blood* of Christ be but received, whether it be by the *Action* of *Eating*, or of *Drinking only*, or by both together, it is manifest that all worthy Communicants, as they receive *whole Christ*, who is the Fountain of *Grace* and *eternal Life*, so they fully satisfying the End of *Christ's Institution*, and perform all that is obligatory in the Precept of Communion.

This I think suffices to satisfy any Man, who will be content with a reasonable Satisfaction; and to convince him at the same Time that the loud Clamours of *Protestants* against us on Account of *Communion in one kind* are wholly unjustifiable, and appear

78 *Of Communion in one kind. Art. 10. §. 1*

pear to be the Fruits of a violent Party-spleen rather than a sincere Zeal for the Truth. I shall however offer one Consideration more to make good the principal Point I have maintain'd, to wit, that there is no *positive Command* to oblige all to receive the Sacrament in *both kinds*. For surely if there were any such Command, I may confidently say it is wholly *improbable* the *universal Church* in any Age whatsoever could be so blind as not to see it : and if they saw it I ask what Motive could her *Bishops* and *Pastors* have to combine together in a Resolution to commit damnable Sin by *forbidding* what *Christ* has *commanded*, when there was neither *Honour*, nor *Interest*, nor *Pleasure* to induce them to it ? And yet it is an irrefragable Fact that two *general Councils* (and *general Councils* have always been regarded as the Representatives of the *universal Church*) decree'd that the *Sacrament* should not be administer'd to the Laity in *both kinds*. 'Tis therefore plain that when they made this Law they were convinced in their Hearts of two Things. *First*, That the People were not injured by receiving it in *one kind*: And *2dly*, That there was no Command to oblige them to receive it in *both*. And if neither they, nor the *great Lights* of the *primitive Church* could ever discover any such Command, it looks rather like a *Chimera* than a Probability, that a Set of obscure factious Persons without *Mission* or *Authority* from any lawful Superior should be more intelligent and clearighted in Divine Matters than they, and see Things wholly unseen before.

## A R T. XI.

*Of venial Sin.*

eleventh pretended Error of the *Pa-*  
*ts is their Holding that some Sins are*  
*venial.* And he adds, *that it is the Pro-*  
*testant Belief that no Sin is in it's own Na-*  
*re Venial; but every Sin is deadly, and de-*  
*ves eternal Damnation.* pag. 13. 14.

## A N S W E R.

D D forbid it should be so. But if it be true  
 what the *Catechist* says that this is *Protestant Do-*  
 then I am very sure *St. James* was no *Pro-*

For he tells us, that in many Things we  
 and: *James* 3. v. 2. not excepting the greatest  
 its of God, who are doubtless subject to the or-  
 Imperfections of human Nature. But surely  
 ones could not mean that either himself, or his *Fel-*  
*gistes*, or other great *Saints* who lov'd God with  
 whole Hearts, offended him frequently by dead  
 and such as *deserv'd eternal Damnation.* There  
 therefore be a Difference between *Venial* and  
 Sin. Nay *Christ* himself shews there is a Dif-  
 e between them by comparing some Sins to  
 others to *Gnats*; *Matth.* 23. v. 24. Some to  
 others to *Beams*, *Matth.* 7. v. 3. Which Com-  
 n would be extremely improper, if all Sins  
 Damnable.

Effect it is repugnant both to *Reason* and the in-  
 Goodness of God to banish a Creature for ever  
 his blessed Sight, and condemn him to unquen-  
 Flames for the *smallest* Trespases committed  
 to him. For even in this World no Parent, that  
 A&3



Acts rationally, disinherits his Child for a trivial Fault: Nor do human Laws condemn a Man to Death but for some enormous Crime: And how then can the *Catechist* with his *Protestant* Friends imagine, that a small Offence of *Inadvertency* or *Surprize*, or of a petty *Injustice* to his Neighbour, which do's him a very inconsiderable Prejudice should of themselves be enough to deprive a Man of his everlasting Inheritance, and doom him to eternal Death.

As to the Texts he produces against us, they only prove That ~~any~~ *one mortal Sin* suffices to damn us; which no Body will dispute with him. But surely the *Catechist* will own himself to be a *Sinner*, as well as his Neighbours. He therefore falls into *many Sins*: And if, according to his own good-natured Doctrine, he deals in no Sins but such as are *Deadly*, I hope I shall not be his Companion at the great Day of Accounts.

## A R T. XII.

### Of Purgatory.

The twelfth pretended Error of *Papists* is *their Doctrine of Purgatory*: Which he says is *dangerous* and *groundless*. pag. 13.

## A N S W E R.

**B**Y the Doctrine of *Purgatory* we mean precisely *a middle State of Souls*. That is, of the Souls of such Persons, who have neither liv'd so *innocently* as to pass straight to *Heaven* from this Life, nor yet so *ill* as to be doom'd to everlasting Flames. Now this Doctrine is so far from being *groundless*, as the *Catechist* tells us, That it is deduced by a clear and necessary Consequence from several Texts of *Scripture*.

First, It is said *Matth. 12. v. 32.* That *whoever speaketh against the Holy Ghost, it shall not be forgiven him neither*

in this World nor in the World to come. Upon which Text St. Austin Discourses thus. It would not be truly said of some Sins, that they shall neither be forgiven in this World, nor in the World to come, unless there were other Sins, which tho' not forgiven in this Life may yet be forgiven in the next; L. 21. de Civ. Dei C. 24. Now no sort of Sins enters into Heaven, and there is no Forgiveness in Hell; therefore there must be a Third State capable of some Sins, which in that State may be forgiven.

2dly, It is said Rom. 2. v. 6. That God will render to every Man according to his Deeds. And Revel. 21. v. 27. Nothing that defiles shall enter into Heaven. Whence it follows, That as there be a middle State of Men in this World, who are neither entirely Innocent, nor yet in a State of Damnation, there must also be for a Time a middle State of Suffering in the next Life. 'Tis St. Austin's Argument in Ench. C. 109. 110. And the Texts of Scripture now mention'd prove it sufficiently. For let us suppose Three Sorts of Persons together. First, A Child newly Baptiz'd, or a Just Man who has brought forth worthy Fruits of Repentance for all his Sins. Secondly, a Man guilty of any of those Crimes of which Saint Paul says, That they who do such Things shall not inherit the Kingdom of God, Gal. 5. v. 19. 20. 21. Thirdly, a Person, who either has not fully satisfied the divine Justice for all his past Sins, or committed some small Offences, whereof he has not yet repented. Now if these Three sorts of Persons die suddenly, for Example in their Sleep by a Fall of a House: The First are Happy, Rev. 14. v. 13. The Second are eternally miserable and dom'd to Hell. But if God will render to every Man according to his Works, what becomes of the Third Sort, who are neither in a State of Damnation, nor entirely Innocent? Where must they be Expiated? In Heaven? But nothing that defiles enters there. In Hell? From those Torments there is no Redemption. 'Tis then as certain, That there is a middle State of Suffering after Death, as it is that even Just Men are too often deficient in their Duty, and that God after this Life will render to every Man according

dying to his Deeds : That is, it is as certain as that the *Gospel* is true.

But does God ever *punish* a pardon'd Sin ? I Answer, If the *Repentance* be *sincere*, yet not so perfect as it ought, the Sin may be so forgiven, that all *Temporal Punishment* is not releas'd with it. The Prophet told David upon his Repentance, that his Sin was pardon'd, 2. Sam. 12. v. 13. But he let him known at the same Time that he was still to undergo many *Afflictions* for it, as that his Child should die, v. 13. and That the *Sword* should never depart from his House, v. 10. &c. And none but *Infidels* can say, that God is unjust in punishing *Original Sin* in *Children*, with Sickness, Death, Ignorance and Passion, after the Guilt of it is wash'd of in *Baptism*. Such Considerations as these are requisite to give us a true Idea of Sin. Which, as St. *Augustin* says, would appear but little, if the Punishment of it ended with the Guilt.

If we consult Antiquity, we shall find it has always been the Practice of the Catholick Church to pray for the Relief of the Faithful departed. The Church, says Mr. *Tborndike*, has always assisted them with the Prayers of the Living, Just Weights and Measures c. 16. p. 107. And the Practice of the Church, says he, in interceding for the Dead at the Celebration of the Eucharist is so GENERAL AND SO ANCIENT, that it cannot be thought to have come in upon Imposture, but that THE SAME ASPERSION WILL SEEM TO TAKE HOLD OF THE COMMON CHRISTIANITY ; Ib. p. 106. Indeed this is so manifest a Truth ; that a Man must resolve to outface Evidence to deny it : As will appear from the few following Quotations, which for Brevity sake I have chosen out of many.

In the End of the Second Century, *Tertullian* says of a faithful Widow, She both prays for the Soul of her Husband, and begs a Refreshment for him in the mean Time, — and keeps his Anniversaries. 8. l. de monogam. c. 10.

One Part of *Aerius's* Heresy in the Fourth Century according to St. *Epiphanius* was, That the Prayers and Alms of the Living did the Dead no Good, Her. 75. c. 3.

T. I.

T. 1. p. 908. Against whom he writes, that the Church has this tradition from Christ, that Prayers are profitable for the Dead, tho' they do not extinguish all Sins, §. 8. p. 912. And that we mention the Saints and other Faithful departed in a quite different manner. The Saints; that we may give a singular Honour to Christ, and others that we may obtain Mercy for them, *ibid.*

St. Chrysostom writes thus; The Apostles (says he) did not in vain command these Things, that in the venerable and dreadful Mysteries the Dead should be remembered: For they knew they would derive a considerable Advantage from it; Hom. 3. in Epist. ad Philip. And again. The Dead (says he) may be help'd by Prayers and Alms and Offerings; because they were not instituted in vain: And concludes, Let us therefore help them. For we have before us the expiatory Sacrifice of the World.— It may happen, that we may obtain a total Pardon for them by Prayers, by Oblation, by the Saints, who are named with them, Hom. 41. in Epist. 1. ad Cor. What a deal of Popery is here crowded together in these few Lines of St. Chrysostom, Mass, Purgatory, Invocation of Saints, and what not?

St. Cyril of Jerusalem writes thus: Lastly, We pray for all that die amongst us; Thinking it to be the greatest Help that can be to their Souls to have the holy and dreadful Sacrifice of the Altar offered in Supplication for them, Cat. Mystag. 5. p. 291. Here again we find this ancient Father at Mass, praying for the Souls in Purgatory: For which a Priest would be hang'd, drawn and quarter'd in this Island, if the Laws of Queen Elizabeth were executed against him. O Blessed Reformation!

We likewise find St. Austin guilty of the same treasonable Practice in having Mass said for the Soul of his Mother as he owns in his Confessions. But (Serm. 172. §. 2.) he writes thus. By the Prayers of the holy Church (says he) and the wholesome Sacrifice and Alms, IT IS NOT TO BE DOUBTED BUT THE DEAD ARE ASSISTED. SO THAT GOD DEALS MORE MERCIFULLY WITH THEM, THAN THEIR SINS HAVE DESERVED. Which he proves thus. Because it is the Practice of the WHOLE CHURCH to pray and offer Sacrifice for them.

Here then we have these venerable Witnesses of Antiquity positively maintaining a *State of Souls* in the other World, wherein they are *refresh'd, help'd, favour'd with the Pardon of some Sins*, and more mercifully dealt with than their Sins deserve, in Consideration of the *Prayers, Alms, and holy Sacrifice* of the *Altar* offer'd up for them by the Faithful upon Earth : Nay and declaring that this was the Practice of the *whole Church* in their Time, and that it was derived from *Christ* himself and his *Apostles*. What a grievous want of the *Reformation* was there in those *Papist* Days !

### Objections answer'd.

**T**H E Catechist pretends to prove, That there is no such Place as *Purgatory* from these Words of St. John ; *Blessed are the Dead that die in the Lord ; From henceforth, says the Spirit, that they may rest from their Labour ;* Rev. 14. v. 13. I Answer, That Death puts an End to all *Labouring or Working* for Salvation, according to these Words of our Saviour ; *the Night cometh when no Man can Work,* Joh. 9. v. 4. But it does not put an End to all *Suffering*, except it be in Relation to such pious Souls, as are perfectly Innocent or purified by their Sufferings in this Life.

He proceeds next to shew that the Doctrine of *Purgatory* is dangerous and groundless from Five Reasons. First, (says he) *Because there is no Ground for it in Scripture.* 2dly, *Because they that belong to God can be no where Afflicted but he is Afflicted with them.* But the first is answer'd already, And I promise to answer the Second, as soon as I have Capacity enough to understand that it is any Thing to the Purpose.

His Third Reason is, *because it denies the Fulness of Christ's Satisfaction.* I Answer, That if Suffering for our Sins in the Life to come be injurious to *Christ's Satisfaction*, then Suffering for them in this Life, carrying our Cross, and bearing worthy Fruits of Repentance, to which the Gospel exhorts us, must likewise be injurious to it.

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His *Fourth Reason* is, *because the Doctrine of Purgatory lessens the horrid Nature of Sin.* I Answer, If Purgatory could expiate the Guilt of *Mortal Sin*, or if Men were naturally fond of Suffering bitterly even for lesser Offences, I should be of the *Catechist's* Opinion. But it is above my Comprehension, that *Punishments* and *Sufferings* should lessen the Horror of Sin.

His last Reason against Purgatory, is, *That the Desire St. Paul had of being dissolv'd was, that he might be with Christ,* Phil. 1. v. 21. Very right: And it is the Desire of all pious Souls. But they leave it to God to Judge; whether at their Dissolution they shall be worthy to be immediately admitted to his blessed Sight; and resign themselves entirely to his holy Will and Pleasure.

As to what he says, *That the Doctrine of Purgatory impairs the Confidence and Comforts of the Saints,* I can easily guess what sort of Saints he means. But if the Fear of Purgatory lessens any Man's Confidence in God, surely the Fear of Hell will lessen it much more; and yet we are all exhorted in the Gospel to fear him, who can cast both Soul and Body into Hell, Matth. 10. v. 28.

## A R T. XIII.

### *Of Believing the Scriptures upon the sole Authority of the Church.*

The thirteenth pretended Error of *Papists* is, *That they believe the Scriptures upon the sole Authority of the Church.* pag. 5.

## A N S W E R.

**W**E believe the *Scriptures*, because they contain the pure *Word of God*, and were written by *Divine Inspiration*. But setting aside the Authority of the

Catholick Church, Men cannot without a *Miracle* have a *certain Knowledge* that all the Books of Scripture were written in that manner. If this be an Error, the learned St. *Austin* was deeply concern'd in it. For he declared positively to the *Manichees*, That he would not believe the *Gospels* themselves, unless the *Authority* of the Church induced him to it, contra Epist. fund. c. 4. What a zealous *Papist* did this holy and learned Father here declare himself.

Yet he advances nothing but what is evident to common Sense. For no Book is *Scripture* because it says it is so. Otherwise the *Alcoran* might be such. Much less is any Book *Scripture* because it is written in an humble, grave, serious, or majestic *Stile*. For altho' this *Dress* becomes the *Word of God*, yet it no more makes it to be so than *Purple* makes a King, or gives him a Title to the Crown. And you may as well imagine that the sacred Pen-men did not write in the *Language* of other Mortals, as that they have a *Stile* so peculiar to themselves, that no Man can imitate it without being *inspir'd*. Neither is a Book *Scripture*, because it contains nothing but what is *True*. For all true Relations of Things are not *Scripture*. How then is it possible for Mankind to have, without a *Miracle*; a *certain Assurance* that such and such Books (written near two thousand Years ago) are *Scripture*, if they have no regard to the *Human Authority* by which they are recommended as Books written by *Divine Inspiration*? However this *Doctrine* makes the *Catechist* very uneasy.

But where is the Evil of it? He says, It lieth herein, namely that Men being liable to Mistakes may lead us into Errors. So that we can never be sure, that what we take as our Rule, is indeed that right one of God's prescribing. Therefore the Testimony of the Church cannot be the only or chief Reason of our believing the Scripture to be the Word of God. pag. 5.

According to this Way of Arguing we can never be sure of the Truth of any Thing that is told us by Men; which unsettles the very Foundations of Faith.

Faith. For does not *Faith* come by *Hearing*? Rom. 10. v. 17. And are they not the *Voices of Men*, which we *bear*? Surely the *Catechist* was seiz'd with a more than ordinary Fit of inadvertency when he wrote this Piece. For it knocks down at one Blow all *Church-Authority* in Matters of *Faith*. Because the Church is certainly compos'd of *Men*, and 'tis not safe according to the *Catechist* to take our *Rule of Faith* from *Men*. But what is worst of all, the *Apostles* themselves are brought into Disrepute by it. For 'tis certain they were *Men*, and by Consequence the first Christians that were instructed by them, could never be sure (as the *Catechist* argues) that *what they took as their Rule of Faith was indeed the right one of God's Prescribing*. Nay what will become of the *Scriptures* themselves? For they were written by *Men*. And *Men* (according to the *Catechist's* Way of Arguing) being liable to Mistakes may lead us into Errors. But could he not reflect with himself that *Men*, tho' fallible by Nature, may by the *Divine Assistance* convey the *Infalible Word of God* to others either by *Word of Mouth* or *Writing*? Especially such *Men*, as have their *Commission* and *Authority* from God to preach the *Word*; and whom he has promised to lead into all Truth, even unto the End of the World?

But let us now see upon what Ground he settles the Protestant Belief of *Scriptures*. The *Question* and *Answer* are deliver'd thus, pag. 5. Q. *What then is the chief Reason of our Belief of Scriptures?* A. *The Testimony of the Spirit of God in the Word it-self witnessing it to be of God.* This is downright *Quakerism*; and he quotes the very same *Texts* for Proof of it, which every *Quaker* has without Book to justify his Non-sense; which is all the Answer it deserves.



## A R T. XIV.

*Of Apostolical Traditions.*

The fourteenth pretended Error of *Papists* is, *their receiving unwritten Traditions with equal Respect and Reverence, as Protestants receive the Holy Scriptures*, pag. 4.

## A N S W E R.

**T**HE *Catechist* ought here to have told his Reader what sort of *unwritten Traditions* we receive with the same Respect as the *holy Scriptures*. But since he did not think fit to do it, St. Paul shall do it for him. Therefore (says he) *Brethren stand fast, and hold the Traditions which you have been taught, whether BY WORD, or OUR EPISTLE*, 2. Thes. II. v. 15. Here St. Paul speaks plainly of *unwritten Traditions TAUGHT BY THE APOSTLES*, and gives them the same *Weight and Authority* as to his own *Epistle*. Because they convey to us the *pure Word of God* as certainly, as *Scriptures* themselves.

If you say, That all *Tradition* is *uncertain*, 1<sup>st</sup>, This is evidently to contradict St. Paul, who tells us, that the *Traditions* of the Apostles are to be HELD *STEDFASTLY*. And must not every thinking Man, who is not hurried away with prejudice, be of the same Mind? For surely the *Word of God* is equally the *Word of God*, whether it be deliver'd to us by *Word of Mouth*, or by *Writing*. Christ himself laid the Foundation of the Church by preaching only, and the *Apostles* preach'd several Years before they writ any of the *Canonical Books of Scripture*. Now I presume they preach'd the *pure Word of God*, and by Consequence it was not their *Writing* that made it the *Word of God*, for it was the *Word of God* before they wrote it: And tho' they had never written at all, but deliver'd the whole *Christian*

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Art. 14. Of Apostolical Traditions. 89

stian Doctrine only by *Word of Mouth* to those who succeeded them in their *Apostolical Charge*, we should have been obliged to receive it as the *Word of God*, and therefore with the same *Respect* as we do now the *holy Scripture*. I add that if *Apostolical Tradition* be necessarily uncertain, we cannot be sure of the *Scripture* it self, which is convey'd to us by no other Channel. And if the *Books of Scripture* can be infallibly convey'd to us by *Tradition* from the *Apostles*, why may not the *Trinity* or any other *Mystery of Christian Faith*? The Reason in both Cases is manifestly the same.

If you say 2dly, that all Points of *Christian Doctrine* were afterwards written in the *Bible*: I answer, 1st. That the *Bible* no where says this. 2. That the Church of all Ages, from which we receiv'd the *Bible* it self, tells us the contrary. St. Irenæus an eminent Father and Martyr of the Second Age, writes thus: *Suppose, says he, the Apostles had left us no Scriptures, ought we not to have follow'd the Rule of Tradition, which they deliver'd to those, to whose Care they committed the Churches.* L. 3. C. 3.

'Tis *Apostolical*, says St. Basil, to hold even *unwritten Tradition*, L. de Sp. S. C. 29.

*Tradition too is necessary*, says St. Epiphanius; for all things cannot be had from the *Scripture*. Therefore the *B. Apostles* left us some things in *Writing*, and others by *Tradition*, Hær 61.

St. Chrysostom agrees with them in the very same Doctrine. It is clear, says he, the *Apostles* did not deliver all Things in *Writing*, but many Things without it, and these too deserve to be believ'd. Let us then give Credit to the Traditions of the Church. 'Tis *Tradition* seek no farther, Hom. 4. in Ep. 2. ad Thess.

However the Catechist cannot relish this Doctrine. And the Evil of it, he says, consists in making Traditions of Men equal in Dignity and Authority with the express Word of God, pag. 4. But he is utterly mistaken. We make nothing that is not the Word of God equal with that, which is the Word of God; but we only make the *unwritten Word of God* deliver'd to us by the Tongues of Men, equal with  
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the *Written Word of God* deliver'd to us by the *Pens of Men*. For I presume the Apostles were equally *Men*, whether they *spoke* or *wrote*. And I here ask the *Catechist*, whether if St. Paul had instructed him in any Point of the Christian Doctrine only by *Word of Mouth*, he would not have believ'd it to be the *Word of God*, and paid the same Respect to it, as if he had writ it to him in a Letter? This I fear is a puz'ling Question.

Let us now hear the *Catechists* Opinion of this Matter. 'Tis that the *Scriptures in themselves are a full, sufficient, and perfect Rule*: Because (says he) they contain all Things, that are necessary for Men to believe and do in Order to eternal Life. pag. 4. However as positive as the *Catechist* seems to be in the Matter, I own I have some Scruples relating to it, and desire his Assistance to be satisfied in them. But for Brevity's Sake I shall only propose two; one relating to what is to be believ'd, the other relating to what is to be done.

As to the first, I think the *Catechist* is bound as well as my self to believe, that all the Books of the *Old Testament* set down in the 9th Article of Religion, together with all the Parts of the *New Testament* as it is printed in the Bible, he is bound, I say, to believe all these to be canonical *Scriptures*. This then is a Part of the Christian Faith, and necessary to be believed. Now I desire the *Catechist* to let me know, what Text of Scripture he has to determine precisely the Number of Canonical Books. For if there be no Text for it, as I never could find any, it follows that there is something to be believ'd which cannot be found in the Books themselves of Scripture. And, by Consequence the written Word alone is not a full Rule of Faith.

But I think there is likewise something necessary to be done, for which the *Catechist* will have some Difficulty to find a Text of Scripture. The Thing, I mean, is keeping the *Sunday Holy* instead of *Saturday*. For I scarce believe he will allow Salvation to a Person, who should make an avow'd Practice of *Prophaning the Sunday*, and doing all Manner of servil Works upon it, and keeping the *Saturday* (as the *Jews* do) instead of it. Now then

## Art. 14. Of Apostolical Traditions. 91

then it behoves the *Catechist* to produce a *Text* commanding the *Sunday to be kept Holy*, as there certainly is one, which expressly commands the *Saturday to be kept Holy*, *Exod. 20. v. 8.* For if he cannot produce any such *Text*, as I am sure he cannot, then the Observance or Sanctifying of the *Sunday* is a Thing necessary to be done, for which there is no express *Scripture*; And the *Catechist* as well as my self must be obliged to the *Tradition* of the Church for the Safety of his Practice in setting aside the *Saturday*, and keeping the *Sunday* instead of it. All which put together shews plainly, that there is no Error in paying the same Respect to *Apostolical Traditions* as to the *Scriptures* themselves: Because the *Apostles* taught Nothing but the pure *Word of God*; which, whether it be *written* or *unwritten*, is equally an unerring Rule both of *Faith* and *Practice*.

But here the *Catechist* produces five *Texts* to prove that *Scripture* contain all Things necessary for Men to believe or do. The four first are taken from *Isa. 8. v. 20. John, 20. v. 31. Gal. 1. v. 8. and Eph. 2. v. 20.* But they have so little connection with the Matter he quotes them for, that the four first Verses of *Genesis* would be as much to his Purpose. I appeal to the Judgment of any Man for the Truth of what I say.

As to his Fifth *Text* it is thus quoted by the *Catechist*. From a Child thou hast known the *Scriptures*, which are able to make thee wise unto Salvation through Faith, which is in Jesus Christ, that the Man of God may be perfect, thoroughly furnished unto all good Works, *2. Tim. 3. v. 16, 17.* He should have said *v. 15. 17.* For he omitted the 16th Verse for Reasons best known to himself. However the *Catechist* has quoted enough, to shew that the *Objection* can do him no Service. For what were the Holy *Scriptures* which Timothy had known from a Child? Doubtless the *Old Testament* only, for no part of the *New Testament* was then written. Either then the *New Testament* is not necessary to make a Man wise to Salvation, or *Apostolical Tradition* may be also necessary.

In the 16th verse omitted by the *Catechist* St. Paul tells us, that all *Scripture* is PROFITABLE for Doctrine, for reproof, for correction that the Man of God may be perfect, &c.  
Of

Of this no one doubts. But it is a quite different thing, to say *the Scripture is PROFITABLE or useful* for such and such effects, and to say, *the Scripture alone is SUFFICIENT* for them. *Drink is profitable* for perfect Health, and all the Functions of Life in the *best and most compleat* Manner. But is there no need of *Meat*? Again *Meat is profitable* for all the very same Effects. But is there no need of *Drink*? I add that the *Scripture is even sufficient* for all the Ends he mentions when *rightly understood*, that is, by the *Lights* to which the *Scripture itself directs* us (which *Lights* are chiefly *Apostolical Tradition*, and the Sense of the *Church*) or when a Man has learn'd from the Pastors of the Church the *Tenets of Christian Doctrine*. For then the *Scripture* will furnish him abundantly both with Examples and Moral Instructions for all *Christian Virtues*.

For the Catechist's farther Satisfaction, I shall transcribe the paraphrase of Dr. Hammond, a Protestant Divine, upon the words of St. Paul, pag. 751. v. 15. *And having been instructed in the understanding the OLD TESTAMENT ever since thou wert a Child, thou wilt certainly by the help of the Christian Doctrine, which thou hast receiv'd be able to distinguish the Truth from the false Doctrine of the Gnosticks.* v. 16. *For all those Writings, which have at any Time been written by the Prophets, and as such receiv'd into the CANON OF THE JEWISH CHURCH, may by us be profitably made use of, to teach us many Things that Christ has taught us.* So that if Dr. Hammond be right, St. Paul in this whole Passage, speaks only of the *Old Testament*. Which certainly is not the entire Rule of Christian Belief.

## A R T.    X V.

*Of Images.*

The fifteenth pretended Error of *Papists* is  
*their Worshipping of Images.* pag. 17.

## A N S W E R.

**W**HAT we hold concerning *Images*, is contain'd  
in this short Declaration of the Council of Trent :  
viz.

viz. that the Images of Christ and his Saints are to be retain'd, and that a due Honour and Veneration is to be given them, Sect. 25. This, I think, is but consonant to the Light of Nature: And there is not a Cobler or Porter of sound Judgment in the World, but knows as well as the ablest Divine, that a Person may be honour'd or affronted by respecting or despising his Image. So that to question this, is to question the general Notion of all Mankind.

We see Men hang'd or burn'd in effigie, when their Persons cannot be reach'd: And the Pictures and Images of our Friends and Sovereigns treated with Honour and Respect. Now what is the Reason of this? It can be no other than an inbred Principle of Nature, that the Honour or Affront done to Pictures and Images redounds upon the Persons, whose Images and Pictures they are. And if Persons can be thus honour'd in their Images: ought we not to testify the Respect we have for Christ and his Saints by all the Marks of Honour, that Reason and Religion can suggest?

If you tell me, that bowing before any Image is forbid in the 2d Commandment, *Exod. 20. v. 5. Deut. 5. v. 9.* I answer, either what you call the second Commandment is a Precept of the Law of Nature, or it is not. If it be not, it does not bind Christians. For what the Church of England says in the 7th of the 39 Articles, concerning *Mosaical Rites and Ceremonies*, is equally true of the Commandments themselves, as far as they contain any thing, which is not a Precept of the Law of Nature. Otherwise Christians would be tied to the Jewish Sabbath, that is, to make Saturday the Day of Worship. But if these Words, *Thou shalt not bow to them*, be a Natural Precept, you need not quote the Commandments to prove the Thing Unlawful.

If you ask me, whether those Words be a Natural Precept, or not? I answer: As they forbid any Respect to Idols, that is, to the Images of False Gods, they are doubtless a Natural Precept: But a Christian is no more forbid to bow to a Crucifix, than he is forbid to bow to the Chair of State, to the Altar, or Communion Table, to the Bible, to the Name of Jesus, or to one another in common

mon Conversation. This is so manifest to Common Sense, that nothing but the most unreasonable Prejudices of Education are capable of holding any one in the contrary Opinion. As to the *Jews* (a Nation so extremely prone to Idolatry as to fall into it *Exod.* 32. at the very Time when *Moses* was receiving the Commandments from God) if they had any farther *Restraint*, *Christians* are not at all concern'd in it.

If you say again, that *bowing*, *kneeling*, &c. are Acts of Divine Worship.

I answer, this is a groundless Cavil. In the Scripture they are not peculiar to God alone, nor are they always Signs of a *divine Adoration*, but sometimes of an inferior Honour, sometimes of none at all. Even the very same Outward Action may bear these different Regards. When a Subject bows to the Chair of State, 'tis an Act of *Loyalty* in Regard of the King, but not with regard to the Chair. Nor does he give to the Chair the King's Honour, for then it would be an Act of *Treason*. When he kisses the Bible, or bows to the Altar, or to the Name of *Jesus*, it is an Act of *divine Worship* in regard of Christ's Person. It is a *relative and inferior Honour* with regard to the Bible, to the Altar, or to the Sound in the Air. And whether you will call it RELIGIOUS WORSHIP or not, is only a Question about Words. When the Soldiers bow'd down, and kneel'd to our Saviour, *Matt.* 27. v. 29. it was neither an Act of *divine Worship*, nor of any *inferior Honour*, but only of *Contempt*. But how do we know that *bowing* to the Altar, is not giving it *divine Honour*? Because the Altar is not the God of Christians: nor do's the Heart of a Christian intend any such Thing.

However the *Catechist* is not satisfied: for, says he, we *Worship* the Images of *Christ* and the *Saints*, and that's *Idolatrous*: But, if he will but understand plain English and common Sense, I tell him once more, we *worship* them no otherwise, than Protestants worship the *Communion Table*, or the Sound of the Name of *Jesus*, when they bow to it, or the Bible, when they kiss it. If they deny that they *worship* them in paying that respect, we deny it in the very same Sense. But if they grant they

*worship*

worship them, then it follows, that Creatures may be worshiped with an *inferior* or *relative Honour*, and they must not blame us for it.

In Effect, no Word is more *equivocal* than the Word *Worship*. Every *Justice of Peace* is call'd *Worshipful*. It follows therefore that he has a Just Title to a *civil Worship*: And if we pay him the Respect due to him, I hope it will not turn him into an *Idol*. Nay in the Words of *Matrimony* according to the Form of the Church of *England*, the Man says to the Woman, *with this Ring I thee wed, and with my Body I thee worship*. Yet I believe no Christian Husband, tho' never so fond, ever intended to make a Goddess of his Wife, or pay her *divine Worship*. Thus then the *Word Worship* is often taken even for a meer *Civil Respect*: And when it is taken for an Honour given upon a *Motive of Religion*, it's Signification, if applied to *God*, is as different from what it means, when it is applied to *Creatures*, as if we had two different Words to express our different Conceptions.

Whence it plainly follows, that the Controversy about *Worshipping Images* is but a Question about *Words*, and therefore beneath a serious Dispute.

It follows again, that all Reasoning from such ambiguous Words is nothing at the Bottom but fallacy and Amusement; and a meer Design to perplex ignorant People, by hiding from them the true State of the Question.

Let us now hear what *Protestants* believe according to the *Catechist*. He tells us their Belief is that it is unlawful, 1. To make Images of God. 2. To direct our Worship to an Image, or by the help of an Image. 3. To give Religious Worship to any Creature. page. 17.

This Piece contains three Heads. I shall touch briefly upon each. To the first I say, it is unlawful to make Images or Pictures of God, so, as to believe them to be true Representations of the divine Nature; which some Hereticks held to be corporeal. Nay even *Tertulian* fell into that Error. But since God the Father appear'd to *Daniel* in the Likeness of an old Man, and God the Holy Ghost appear'd over our Saviours Head in the



the Likeness of a Dove, I cannot see how it should be a Crime to *paint* or *carve* those corporeal Figures, in which he was pleased to appear. For surely any *historical* Part of the *Bible* may lawfully be *painted*, or represented in *Carving*. And this is all that our *Painters* pretend to do, and they have the Example of the *Church of England* to encourage them to it. For the *Pictur*e of the *Holy Ghost* in the Form of a Dove is to be seen in all her *Common Prayer Books* that are printed with Cuts. And therefore, since the *Holy Ghost* is as pure a *Spirit* and as truly *God* as the *Father*, if it be lawful to represent the one in the Likeness of a Dove; 'tis a *Mystery* wholly incomprehensible, that it should be unlawful to represent the other in the Likeness of an *old Man*.

As to the 2d viz. That it is unlawful to direct our *Worship* to an *Image*. If the *Catechist* means, that it is unlawful to *pray* to it, or give it *Divine Worship*, I heartily subscribe to what he says; for we detest any such Practice. But if he means, that it is unlawful to use an *Image* with Respect purely for the sake of the Person it represents, what he says is not only a *Mistake*, but contrary to the Light of Nature, as I have already shewn.

However according to his laudable Custom he produces here two Texts to make a Flourish with. The first from *St. Matthew* 4. v. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Which only proves that *divine Worship* or *Adoration* is due to *God alone*. The second (from *Rev.* 19. v. 10. *see thou do it not, I am thy Fellow-Servant*) tho' wholly foreign to the Point in Question, shall be honour'd with *St. Austin's* Answer, who writes thus: *The Angel appear'd in such a Manner, that he might have been adored as God. Therefore St. John's Mistake was to be corrected, Q. 6. in Gen.* This I think is a very rational Explanation of that Text. And if the *Catechist* will not allow of it, he must either say, that *St. John* intended to commit *Idolatry*, or was so ignorant as not to know what was *Idolatry*, what not.

What

What he adds; viz. *That it is unlawful to worship by the Help of an Image*, is beyond my Comprehension. For how can it be a Crime in any Man to make use, for Example, of an *Image of Christ on the Cross* in Order to raise his Heart to the Love and Adoration of *Christ Crucified*.

As to the last, viz. *that it is unlawful to give a Religious Worship to any Creature*, I have already answer'd, that this is most certainly true, if by *Religious Worship* he means the *supreme Adoration*, which is due to *God alone*. But if his Meaning be, that no *Religious Honour* whatsoever can lawfully be paid to *Creatures*, he either quarrels about a Word, or he has the Practice of the whole *Church of England* flatly against him. For *First*, I think the *Bible* and *Communion Table* are *Creatures*, yet *English Protestants* make no Scruple to bow to them; which surely is a Respect paid wholly upon a *Religious Motive*: That is, by Reason of the Relation those Things have to *God*. 2dly, it cannot be doubted, but that *Angels* and *Saints* are *Creatures*. Yet the *Church of England* keeps one *Holy Day* for all the *Saints* in general, and another for *St. Michael* and all the *Angels*. Now if keeping *Holy Days* be any Part of *Religious Devotion*, as I presume it is, then this is properly a *Religious Honour*. Nay, whenever we Honour a Person whether Dead or Alive merely for *spiritual Gifts* bestow'd upon him by *God*, then the Honour we pay him is not *Civil* but *Religious*. And since the Honour paid by the *Church of England* to *Saints* and *Angels*, when she keeps *Holy Days* in Memory of them, is of this Nature, the *Catechist* most certainly overshoot himself in saying, that it is unlawful to give a *Religious Honour* or *Worship* (let him call it by what Name he pleases) to any *Creature*.

## §. 2.

## Of Reliques.

THO' the *Catechist* has no express Article concerning Reliques in the Body of his *Catechism*, he thought better of it in his Additions or Appendix to

it, where the Honour we pay to *Reliques* is dignified with the Name of *Foppery*, and made the chief Proof of his Charge of *Superstition* and *Idolatry* against us, pag. 32. 33. I shall therefore speak briefly of it in this Place; as likewise of some other Things call'd *Fopperies* by this worthy Gentleman: As, the *Blessing of the Holy Water*, the *Sign of the Cross*, and the like.

As to the *Bones* and *Asses* of *Saints* (the Honouring whereof he mentions with Reproach) I own we keep them with the same Respect, as the Church did in the most primitive Ages. Nay God himself even long before the *Law of Grace* was pleas'd to honour the *Bones* of *Elisha* with an Extraordinary Miracle, to wit, the Raising a dead Man to Life. For, (says the Scripture) *they cast the Man into the Sepulchre of Elisha, and when the Man was let down and touch'd the Bones of Elisha, he revived, and stood upon his Feet*, 2. Kings 13. v. 21. Is it then *Foppery* to Honour the *Bones* of *Saints*, when God himself has set the Example? And that, even before the Gates of Heaven were open'd by the Death of Christ, and their Souls admitted to eternal Bliss?

But Heaven no sooner began to be Peopled with *Martyrs* and *Confessors*, but the Church began likewise to pay a singular Veneration to their *Mortal Remains*. Whereof I shall only give two Instances for Brevity's Sake. 1. In the Acts of St. Ignatius Bishop of Antioch and Martyr written by those, who accompanied him to Rome, where he suffer'd, Ann. 107. For we read that being devour'd by wild Beasts, there was nothing left of his holy Reliques, but only some of the Bones, which were carried to Antioch, and left to that Church for the Martyrs sake, as an inestimable Treasure.

2. The Martyrdom of St. Polycarp, An. 166. was written by the Church of Smyrna, whereof he was Bishop. And Eusebius says, they observed, that the Devil did his best by the Means of Jews and Gentiles, that the Christians should not have his blessed Body. But that after it was burnt, the Christians carried away his Bones, which they valued more than Gold and precious Stones, Apud Euf. L. 4. Hist. C. 15.

**Art. 15. §. 3. Of the Sign of the Cross. 99**

p. 134. And must not a Man have a good Stock of Confidence to call this religious Practice of the most primitive Ages *Foppery*?

But let us come somewhat lower down. In the End of the 4th Century, one *Vigilantius* writ, as the *Catechist* does, against the Practice of the *Catholick Church* in the *Veneration of Reliques*. But how did St. *Jerom* compliment him upon it? *Vigilantius* (says he) fights with an unclean Spirit against the Spirit of Christ, by Asserting that the Tombs of Martyrs are not to be revered, L. contra Vigil. And again in the same Book: The Devils (says he) with which *Vigilantius* is possessed, roar at the Reliques, and confess they cannot bear the presence of the Martyrs. Nay he tells him, that all the Bishops in the World were against him; and in his 53 Epistle he writes thus. You tell me that *Vigilantius* vomits once more his Poison against the Reliques of Martyrs, calling us DUST-WORSHIPPERS and IDOLATERS, for reverencing dead Men's Bones. O unhappy Man, who can never be sufficiently lamented!

Thus did St. *Jerom* treat *Vigilantius* for opposing the Veneration of Reliques then practised by the universal Church. And 'tis to be observed that this *Heretick* gave the Name of *Dust-worshippers* and *Idolaters* to the Orthodox Christians of those Times. Which is a demonstrative Proof, 1st, That even the Dust or Ashes of Saints were held in Veneration by the Primitive Christians. 2dly, That the Imputation of Superstition and Idolatry for the Veneration of Reliques, is an old Calumny against the *Catholick Church*.

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§. 3.

*Of Blessing our selves with the Sign of the Cross.*

THIS is *Foppery* and *Superstition* in the *Catechist's* Language. But what an Age do we live in when the Sign of the sacred Instrument of Man's Redemption is made a Subject of Laughter among Christians? How-

ever this was one of the earliest Fruits of the Reformation. For then it was, that a *Crucifix* began to be treated in this *Island* with the Marks of Ignominy and Contempt, as if it were the Image of some infamous *Traitor*, or *Enemy* of the State. And even now (as I have seen with my own Eyes) a Man becomes as ridiculous in Protestant Company, by *Blessing* himself with the *Sign of the Cross*, as if he were drest up in a *Fool's Coat*.

But was it so in the Primitive Ages? Let us hear what *Tertullian* writes upon this Subject. *At every Step and every Turn, at every coming in and going out, if we put on our Cloaths, or change our Shoes, if we wash, if we take a Repast, if a Candle be brought into the Room, if we lye or sit, whatever we do we are still making the Sign of the Cross upon our Fore-heads.* L. de corona milit. c. 3.

This Passage of *Tertullian* is alone so full and ample a Testimony of the Judgment of Antiquity in Relation to the Subject in Question, that 'tis impossible for any Man to read it without being convinc'd, that our Adversaries in deriding our Practice condemn that of the purest Ages of the Church.

#### §. 4.

#### *Of the Use of Holy Water and other Blessings.*

PAGE 32. the *Catechist* mentions *Holy Water*, and several Blessings used in the Church of Rome as so many Instances of *Papish Foppery*. Let us see, whether they don't deserve to be treated with more Respect. As for *Ho'y Water*, it is above Eleven hundred Years since it began to be used in *England*. This appears from *St. Gregory's Epistle* to *St. Melitus*, to whom he wrote thus: *Let the Idols be destroy'd, Let Holy Water be made, let it be sprinkled in the said Temples. Let Altars be made, and Reliques be placed in them,* L. II. Epistle 76. This is an unanswerable Proof, that the

*English*

**Art. 15. §. 4. and other Blessings. 101**

*English* receiv'd the Use of Holy Water together with their Christianity.

But it may yet be traced much higher. For in the Reign of *Constantin* the First Christian Emperor, when the Jews by magical Enchantments hinder'd the Building of a Church, we have in *St. Epiphanius* this Blessing of Water used effectually by the Holy Count *Joseph*: Who, after he had made the Sign of the Cross upon it, pray'd thus: *In the Name of Jesus of Nazareth, may this Water have Power against the Magical Charms and Enchantments they have used, and may it restore to the Fire its natural Force, that the House of God may be finish'd,*

We have the like Instance in *Theodore*, of Water blessed with the Sign of the Cross, and no less effectually used by *St. Marcellus* Bishop of *Apamea* against the Devil hindering a Temple of the Heathens from taking Fire. For the blessed Water was no sooner thrown upon it, but the Charm was dissolv'd. *L. 5. Hist. Eccl. C. 21.*

*St. Jerom* also relates, That one *Italicus* a Christian Officer of *Gaza*, who by his Place was to entertain the People with the Games called *Circenses*, but had his Horses enchanted by his Adversary a Heathen, had some Water given him by *St. Hilarion*, with which he sprinkled his Horses, his Chariot, and the Barriers, from whence they used to run, and that the Charm of Witchcraft ceased upon the sprinkling this Water. So that the People cry'd out, *Marnas* is overcome by Christ, and many Heathens were converted upon it. *Hier. in vita Hil. p. 323. Paris Edition.*

These are sufficient Proofs of the Antiquity of this Institution: Which therefore deserves not to have the contemptible Name of *Foppery* fix'd upon it.

As to the other Blessings, First, *St. Paul* tells us That every Creature is sanctified by the Word of God and Prayer. And it is the Practice of all Christian Churches to bless the Meat upon the Table. An old Greek Ritual, under the Name of *Apostolick Constitutions*, has a Blessing of Water and Oil, that they may cure Diseases, cast out Devils, and preserve from all Dangers, l. 8. c. 29. And does not the Church of England bless or consecrate her Churches,

before any publick Service is perform'd in them? We have a fresh Instance of this in the late solemn *Consecration* of the Church of *Greenwich*. Does she not likewise bless the *Font* in her Administration of *publick Baptism*? I think she does. For I find this Form of *Blessing* used by the Minister. *Almighty and everlasting God, regard we beseech thee the Supplications of thy Congregation: SANCTIFY this Water to the Mystical Washing away of Sin, &c.*

But the Ceremony of the King's Coronation is the most remarkable Instance of the Church of England's Judgment and Approbation of the Blessings so boldly vilified by our *Catechist*. The History of the Coronation of King *James the Second*, tells us, p. 91. in the Margin, That the Oil, with which he was anointed, was solemnly *Consecrated* in the Morning of the Coronation by the Dean of *Westminster* assisted by the *Prebendaries*. And *Baker* in the Life of King *Charles the Second*, specifies the very Form of *Blessing* the Royal Ornaments thus: O God, the King of Kings, and Lord of Lords, by whom Kings do reign, and Law-givers make good Laws; vouchsafe, we beseech thee, in thy Favour to bless this ROYAL ORNAMENT — Vouchsafe to BLESS AND SANCTIFY THIS SWORD, which is hallowed for the Defence of thy Holy Church — God, the Crown of the Faithful, BLESS AND SANCTIFY THIS CROWN, so this thy Servant that weareth it may be filled with thy manifold Graces — BLESS AND SANCTIFY THIS RING. Printed, London, An: 1696. pag. 742. 744.

Here then we have, 1st. Meat, 2dly, Churches, 3dly. The *Baptismal Water*: 4thly, The Oil for Anointing the King. 5thly. His Royal Robes. 6thly, His Sword. 7thly His Ring, 8thly, His Crown: Blessed, Hallowed, Sanctified, and Consecrated, according to the Practice of the Church of England. And will the *Catechist* stigmatize these with the Character of *Fopperies*? If he does, he will surely pass even amongst his Friends for a prophane Derider of Religion.

I shall therefore here turn Advocate for his Church, and admonish the *Catechist* that solemn Prayers offer'd to God for a *Benediction* on his Creatures are not to be vilified

vilified or ridiculed. Now all *Blessings* or *Consecrations* of inanimate Things, are nothing else but so many *Forms of Prayer*, ordain'd by the *Church* to implore the *Benediction* of God for such or such an End, in the lawful Use of his Creatures. For since they may be either abused, or employ'd for God's Honour; and since whatever is good in it self may lawfully be pray'd for; some are blessed, that Men may Use them as they ought; and others, that they may answer those Ends, for which the Prayer in their Blessing is offer'd up to God. And does this deserve to be call'd *Foppery*? I hope not, unless *Atheists* and *Deists* are to be our Judges.

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## §. 5.

*Of Beads, Spittle, Nunneries, Fishdays, Disciplines, and Pilgrimages.*

**T**O omit nothing of the scurrilous Piece I have now in Hand, the abovemention'd Things are likewise reckon'd by the *Catechist* among the vain *Fopperies* (as he calls them) of the *Church of Rome*. I shall touch briefly upon each.

1. *Beads*. These are of no other Use, than to help us to remember what Prayers we have to say. And where is the Absurdity?

Ay, but we say *ten Ave's* for one *Pater noster*. I never heard that this was requir'd by the *Terms* of our Communion. So that if the *Catechist* has but Faith enough to say once *Hail Mary*, he may say the *Lord's Prayer* as often as he pleases. And if *Catholicks* take another Method, they don't think that the *Hail Mary* is the better Prayer of the Two: Much less do they believe, that the *Mother* ought to be honour'd more than the *Son*. No, they know the *First* is *False*, and the *Second* *Blasphemy*. What Reason then can they have? I will tell you some of them. *First*, because if God



be honour'd by their desiring the Prayers of the B. Virgin *once*, he cannot be dishonour'd by their desiring them *ten Times*. *Secondly*, because the B. Virgin's Prayers are *ten Times* better than their own. *Thirdly*, because it is much *easier* to desire to have a Share in the Prayers of another, than to let our Hearts keep pace with our Words in the most *Holy* and *Sublime Petitions* of our *Lord's Prayer*: A Prayer so truly Divine, that to say is five or six Times, as it ought (I mean with those Affections of the Heart, which it imports) is a Task great enough for a good Christian at one Time of Prayer. They say then the *Hail Mary* oftner, not because it is the *better Prayer*, but because it is the *easier*: And to be said from the Heart, requires a less violent Application and Bent of the Mind. *Fourthly*, For a more frequent Exercise of Catholick Faith, Humility, and Prayer to God, Of Faith by a repeated *Invocations of Saints*; and by honouring her, whom all Generation will call *Blessed*, Luc. 1. v. 48. and whom her Enemies too often vilify. Of Humility: For he who desires the Prayers of another, owns he is not worthy to pray for himself. Of Prayer to God: Because the Language of the Heart is the same, whether I say, O God, may we have a Share in the Prayers of the B. Virgin now and at the hour of our Death: Or, H. Mary Mother of God pray for us Sinners, now and at the Hour of our Death.

2. *Spittle*. It is used by us in the Ceremonies of *Baptism*, in Imitation of our Saviour Christ, who with his Spittle cured the Deaf and Dumb Man, Mark 7. v. 33. and the Blind Man, Mark 8. v. 23. And is this a Subject of Laughter?

3. *Nunneries*. These are Religious Houses, where Virgins and Widows retire from the World, and consecrate themselves to the Service of God for Life. But voluntary Obedience, Poverty, and Chastity are it seems Virtues, which our Catechist cannot relish. And the Devil dislikes them as much as he.

4. *Fist-days* and *Disciplines*. The former are Days of Penance and Humiliation ordain'd by the Church. The latter are voluntary Chastisements of the Body us'd by

by many pious Christians. And if these be *Fopperies* I am sure at least they are of a very ancient Date. For St. Paul tells us, that he chastised his Body, and brought it into Subjection, 1. Cor. 9. v. 27.

5. *Pilgrimages.* These are *Journeys*, which many pious Christians undertake meerly upon a Motive of Devotion. And I see no Reason, why *Journeys* of Devotion should not be preferable to those of Curiosity and Pleasure. Thus St. Helen took a Journey to Jerusalem to visit the Holy Places, which Christ had honour'd with his Personal Presence, and where he had Vouchsafed to accomplish the sacred Mysteries of our Redemption. Thus likewise St. Jerom went to Bethlehem to pay his Devotions to our Saviours Crib, as himself relates, *Apol. 2. contra Rufin.* And Saint Austin attests, That whole Crouds of People came to visit the Reliques of St. Stephen, some of which were kept in his own Diocess. And Almighty God was pleased to testify his Approbation of this their Devotion, by numberless Miracles related by the same Father, *L. 22. de Cin. Dei. c. 8.* So far was venerable Antiquity from scoffing at these Things or calling them *Fopperies*, as some of our Adversaries now do; And what is very surprizing, even those who pretend that the Reformation only brought Religion back to its ancient Purity. Whereas it is apparent, from what has been said, That they have reformed away a great Part both of the Faith and Practice of the Primitive Times.

## A R T. X V I.

### *Of the Number of Sacraments.*

The Sixteenth pretended Error of *Papists* is their Doctrine of seven Sacraments. pag. 22.

#### A N S W E R.

**A**N easy Way of finding out the true Number of Sacraments, is to consider what this Word *Sacrament* means. And for this I am content to stand to the Definition

Definition of the short Catechism of the Church of England, where the *Question* and *Answers* are as follows.

*Q.* What do you mean by the Word Sacrament? *A.* I mean an outward and visible Sign of inward and Spiritual Grace given unto us, ordain'd by Christ himself, as a Means whereby we receive the same, and a Pledge to assure us thereof. Let us then see, whether the Five Sacraments rejected by the Catechist will not stand the Test of this Definition as well as the Two he allows of. That is, Whether they have not an outward Sign and an inward Grace of God's Institution.

1. In Confirmation, the outward Sign is the Imposition or laying on of the Bishop's Hands: The inward Grace is receiving the Holy Ghost after Baptism, *Act.* 8. v. 14. 17. And c. 19. v. 6.

2. In Penance, the inward Grace is the Remission of Sin, and the outward Sign is the Priest's Absolution, *St. John* 20. v. 22. 23.

3. In Extreme-Unction, the inward Grace consists chiefly in a special Strength to overcome the Difficulties and Temptations incident to our last Combat; and the visible or outward Sign is Prayer and Oil, with which the Sick Person is anointed, *James* 5. v. 14.

4. In Holy Orders, the outward Sign is Imposition of Hands, &c. mention'd by *St. Paul*, 2. *Tim.* 1. v. 6. and the inward Grace in the Persons ordain'd, is the Power of Administering the Sacraments and Grace to live up to their Character.

5. In Matrimony, the outward Sign are the Words or Tokens expressing the mutual Consent of the Parties: And a holy Union of their Hearts in perfect Love is the inward Grace. For it cannot be imagin'd that Christ would confine Marriage to one Person, as he does, and that for Life (*Matth.* 19. v. 6.) without such an Allowance of Grace, as may make the Burden supportable. Matrimony, (says the Church of England in the solemnizing of it) is a Holy State instituted of God in the Time of Man's Innocency, and consecrated by Christ to such an excellent Mystery, that in it is signified and represented the Spiritual Marriage and Unity betwixt Christ and his Church. It seems then that Christ has rais'd it to something above what

what it was before, viz. to be an excellent *Mystery*. This we call a *Sacrament*. And so does *Sr. Paul*, *Eph. 5, v. 32*. Yet our *Catechist* is positive, that there are but *Two Sacraments*, viz. *Baptism* and the *Lord's Supper*, pag. 22. But the *Church of England's Catechism* is not so positive For it only says, *That Christ has only instituted Two, as generally necessary to Salvation*; which no *Roman Catholick* denies. For all are not bound to *Marry*; nor are all bound to take *Holy Orders*. Nay if a baptiz'd Infant dies in the State of *Innocence*, he needs no other *Sacrament* but *Baptism* to make him eternally Happy.

But how does the *Catechist* prove, that there are but *Two Sacraments*? The Reason he gives is, *Because there are not sufficient Parts in any of the other Five to make them Sacraments*: Which he pretends to prove from the following Text: *Add thou not unto his Words, lest he reprove thee, and thou be found a Liar*, *Prov. 30. v. 6*. But this Text has just as much Relation to the Number of *Sacraments*, as it has to the Hours of the Day, or Months of the Year. However he is so good, as to trifle away but this one Text in the present Article.

## A R T. XVII.

### *Of Reading the Bible in the Vulgar Tongue.*

The 17th pretended Error of *Papists* is, *that they forbid the Bible to be read in any Vulgar Tongue*. pag. 3.

## A N S W E R.

**T**HIS is a Mistake: because the Bible is translated into the *Vulgar Tongues* of all Countries; where the *Roman Catholick Religion* is profess'd; and I presume Translations are made for some Use, nor do

do I know any other Use they are design'd for than that they may be read. All then that is forbid is the People's Reading them without Leave. And where is the Inconvenience of it? Can there ever be any Harm in Practising Humility, or Paying a Submission and Obedience to the Pastors of the Church? Will the Word of God be less understood or profitless when it is read with Leave than without it? I should rather think it probable that Reading it with the Leave of those, whom God has appointed to be our Guides, will be attended with a larger Share of his Blessing, than when it is read independently of their Allowance: Nay I fear that they who are too proud to ask Leave, will not be humble enough to read it with the Christian Dispositions they ought to have.

But has not every Man as much a *natural Right* to read the *Word of God*, for the *Nourishment of his Soul*, as he has to his *Meat* for the *Nourishment of his Body*? And would it not be a tyrannical Law to forbid Men to eat without Asking Leave? I answer *First*, the Parity would hold if it were true, that as *Meat* cannot nourish our Bodies, unless we eat it ourselves; so the *Word of God*, cannot nourish our Souls, unless we read it ourselves: which I shall shew to be a Mistake. And therefore tho' it would be a tyrannical Law to forbid Men to eat without asking Leave, it is no tyrannical Law to forbid them to read the *Scriptures* without a Permission from their Superiours; especially if Reading them be attended (as I shall shew it often is) with Some Degree of Danger; and then the Case is parallel with that of Sick Persons, who are not allow'd to eat Meat without the Approbation of their Physicians; because it may be too strong a Nourishment for them.

But I answer *2dly*, that there are several Things to which Men have a *natural Right*, and yet a Restraint may justly and without any Tyranny be laid upon the Use of them by the legislative Power. As for Example, all Mankind has a natural Right to *Marriage*, and yet St. Paul forbid *Widows* consecrated to God to marry under Pain of eternal Damnation. 1. Tim. 5, v. 11.

12. As likewise both the *first* and 4th general Council forbid the Marriage of *Bishops* and *Priests* after their Ordination, and several provincial or national Councils even more ancient, than they have done the same.

But to keep within the very Example of *Eating* propos'd in the Objection, tis certain Mankind has equally a *natural Right* to all Sorts of Meats: yet the primitive Christians were forbid by the Council of *Jerusalem* to eat *Blood* and *Things strangled*. *Act. 15*. And was this an unjust or tyrannical Encroachment upon their *natural Right*?

In the like Manner the ancient Church (for whose Discipline *Protestants* pretend to have a great Respect) commanded the *Fasts* of *Lent*, *Emberdays*, and *Vigils* (still religiously observ'd by the *Church of Rome*) by Virtue of which Command the Faithful are deprived not only of the Use of *Flesh*, but likewise of the Liberty of Eating more than *one full Meal* a Day. And yet they have as much a *natural Right* to *Flesh* and more Meals than one in the forty Days of *Lent*, and other fasting Days commanded by the Church as they have upon other Days. 'Tis therefore a Mistake to say, that the Church's legislative Power cannot for just Reasons forbid or lay a Restraint upon the Use of Things, to which we have a *natural Right*: and if her Exercise of this Power be no Tyranny in the Things I have mention'd, I see no Reason, why her Laying a Restraint upon Reading the *Scriptures* in *Vulgar Tongues* should be stigmatiz'd with that odious Name.

But do not all Christians stand in Need of being nourish'd with the *Word of God*? And how can they be nourish'd with it unless they read it? I answer, all stand most certainly in Need of being nourish'd with the *Word of God*: but the People's reading it themselves is neither the *only Way* to have this spiritual Nourishment convey'd to them, nor the *safest* for *All*. I prove the first from a remarkable instance of the *first Christians* converted by the Apostles, who were undoubtedly the best Christians that ever were in God's Church: and yet they never read at least that Part of the *Word of God*, which contains the *Chri-*  
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*stian Law*; and was writ expressly for the Instruction of *Christians*: I mean the *New Testament*. For they could not read it before it was written. Since therefore those excellent *Christians* were undoubtedly nourish'd with the same *Word of God*, as is now deliver'd to us in those divine Writings, and had the *Doctrine of the Gospel* in their hearts without having the Scriptures in their *Hands*, 'tis manifest that the Want of Reading may be effectually supplied by other Means, and the *Word of God* convey'd to the People as far as is necessary for the Spiritual Nourishment of their Souls and Conduct of their Lives without putting the Bible in Vulgar Languages promiscuously into their Hands.

I add, that there are great Numbers of excellent *Christians* amongst the poorer Sort, who cannot read at all, yet are not therefore deprived of the *Word of God* as far as it is necessary to nourish their Souls in solid Piety and Virtue. Nay I heartily wish there were many such *Christians* in the World as there are in our English Monasteries abroad: yet the greatest Part of these being ignorant of the Languages of the Countries they live in, cannot read the Bible translated into those Languages; neither are they furnish'd with English Translations. And how then have they the *Word of God*, and the true Spirit of the Gospel communicated to them? For it cannot be doubted but their Souls are nourish'd with it, and their whole Lives guided by it. The Question is easily answer'd: They receive it partly from the Mouth of their Pastors like the primitive *Christians*; and have besides the Help of many pious Books written by Persons fill'd with the Spirit of God, by Means whereof they are furnish'd with all the Evangelical Maxims, that are necessary to form their Lives after the Model of the Gospel; to inspire them with a Hatred to Sin, to strengthen their Faith, nourish their Hope, inflame their Hearts with the Love of God, and encourage them to go on perseverantly in all the most difficult and laborious Exercises of a penitential Life.

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'Tis therefore plain that Reading the Scriptures is not the *only Way* to nourish Christians with the *Word of God*, since there are numberless excellent Christians, who are plentifully supplied with this spiritual Nourishment another Way; and the best Christians that ever were in the World received it from the Mouth of their Pastors.

But as putting the Scriptures into the Hands of the People is not the *only Way* to instruct them either in their *Faith* or *Prædication*, so neither is it the *safest* for all: And we need no other Proof of this than the Example of Millions, who have read them and continue to this Day to read them to their own Destruction. I shall only instance in the *Quakers*, who of all People in the World apply themselves most to the Reading of Scriptures: nay there is scarce a *Quaker Woman*, but shall outcap the ablest Divine of any other Religion in *Scripture Texts*. Yet I think 'tis very plain they are the most deluded People upon the Face of the Earth. And what is the Source of this their unhappy Condition? 'Tis wholly owing to their *Abuse* and Misinterpretation of Scriptures. Their Souls are *starved* and in the Midst of *Darkness*, whilst they have the *Bread of Life*, and the *Light of the Gospel* in their Hands. For tho' the *Word of God* be the *Bread of Life* to humble and pious Souls, and a *clear Lamp* to guide all their Steps in the Way to Salvation, it becomes a mortal Poison and Source of Seduction to such proud Spirits, as have the Presumption to read it with an entire Dependence on their own Judgment and Capacity: So that we may truly apply to the *Word of God*, what is said of the *Blessed Sacrament*, to wit, *mors est malis vita bonis*; it is *Life* to the Good, and *Death* to the proud and perverse: As likewise what, *Simeon*, said of *Christ* himself: viz. *That he was set for the Fall and rising again* (that is the *Ruin and Salvation*) of many in *Israel*. Luke 2. v. 34 The *Word of God* is most certainly a Source of *Life and Salvation* to those, who read it with an humble Disposition, and make Use of the Lights they ought to read it by; but the Pride and Presumption of those, who read it without a due Submission to  
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the Guides of God's Appointment has in all Ages made it the Occasion of the Ruin of numberless Souls, but never more than in these latter Ages, wherein a boundless Liberty of Reading and Interpreting the Bible has produced as many Religions, as there were anciently Gods amongst the Heathens: Which fully justifies the Church's Conduct in Laying a Restraint upon it; yet so that Persons of an approved and solid Virtue may not be deprived of the Benefit of it.

But is it then possible a Christian should receive any Harm by Reading the *Word of God*? St. Peter has already answer'd this Question for me. For speaking of St. Paul's Epistles, in which, says he, *are somethings hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures unto their own Destruction.* 2. Pet. 3. v. 16. This is plain. However I answer it 2<sup>dly</sup>, by proposing a Question of the same Nature. *Is it then possible a Christian should receive any Harm by receiving the sacred Body and Blood of Christ?* Yes, surely, For if he receives them *unworthily*, he receives Judgment to himself. 1. Cor. 11. v. 29. because there is nothing so holy, but may be abused. 'Tis true indeed the *Word of God* cannot of itself prejudice any one. But as a Person that eats good Meat may hurt himself by receiving it into a *foul Stomach*, so may he likewise hurt himself by reading the *Word of God* with a *corrupt Heart*.

But will it not then follow that the *B. Sacrament* may also be taken away from the People on Account of the frequent Abuses and Prophanations of it? I answer no. Because there are two material Disparities between *Reading the Scriptures* and *Receiving the Sacrament*. The *first* is, that our Souls cannot be made Partakers of the spiritual Nonrishment or proper Virtue of the *Sacrament*, unless we receive it; but we may be nourish'd with the *Word of God* without our own Reading it, as I have fully shew'd. The *second* is, that there is no positive Precept obliging the Church to put the *Scriptures* into the Hands of the People, but there is a positive Precept obliging all that are come to the Use of Reason to receive the *Sacrament*. J oh. 6. v 54. And no Power upon Earth can re-verse

erfe or make Void a divine Precept, tho' never so much abused.

But do not *Papists* lay hold of this Pretence merely to lock up the *Word of God* from the People, and keep them in the Dark? I answer, there would be some Colour in this Objection, if the People could not come to such a knowledge of the *Word of God* as is sufficient for the Conduct of their Lives but by their own Reading. But I presume a Man that has a Light carried before him, may see as well by it as if he had it in his own Hand. Is a Sick-Man left without proper Means of his Cure, who receives his Prescriptions from his Physician? Or are the People deprived of the Benefit of the *Law*, because they do not study it themselves? Now this comes fully up to the Case in Question. For as God has provided the People with Physicians to direct them in the Care of their Bodies, and with Men skill'd in the *Law* to assist them in the Management of their temporal Concerns, so has he more effectually appointed *Bishops* and *Pastors* to instruct them in their Way to Salvation. These make their principal Business to study the Scriptures both for themselves and the People. Because they are bound as Pastors to feed the Flock, and dispense to them the *Bread of Life*. Let a Man (says St. Paul) account of us as the Ministers of Christ, and the Stewards of the Mysteries of God, 1. Cor. 4. v. 1. From whom then are the People to receive the *Word of God* but from the Ministers appointed by God himself? These are the Physicians of their Souls: these are the Lawyers God has given them to interpret the *Evangelical Law*, by which they are bound to govern their Lives. And this is so far from Locking up the *Word of God* from the People, or keeping them in Ignorance, that whoever will but Judge according to the Dictates of Reason must acknowledge that in Relation to many it is both the safest Way to convey it to them, as I have fully shew'd, and the most advantageous for their Instruction in the knowledge of it, as far as is necessary for the Conduct of their Lives.

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What ! is it reasonable to say, that the *Word of God* is hid from the People, because they have their Pastors to instruct them in it ? Are they kept in Ignorance, because they have Men more learned than themselves to be their Teachers ? Or is the Multitude a better Judge of Scripture, and more able to discover the Truth by their own Reading, than those whom God has placed over them for their Instruction, and who have spent the best Part of their Lives in the Study of it ?

But is it not to be suspected that all this is but a Pretence, and the true Reason of not putting the Scriptures promiscuously into all Hands is to keep the common People from Discovering the *Errors* and *Follies* of their Religion ? This indeed is the good-natured Turn some *Protestants* give to it. But nothing can be more eminently absurd. Because if there were any solid Ground to fear the Making any such Discovery, I ask, whether of the two would be best able and most likely to do it, the *learned* or *unlearned* ? Surely the learned. Yet these have no Restraint laid upon them for Fear of their making this Discovery. And is it not then ridiculous to say that the Reason why *Tradesmen* and *Mechanicks*, and other Persons of no Learning have this Restraint laid upon them, is to keep them from Discovering the *Errors* and *Follies* of their Religion ? A Man must be strangely blinded with Prejudice not to see the Absurdity of this Calumny. Nor can it possibly be maintain'd without Supposing that the Generality of *Papists*, as soon as they become learned Men turn such profligate Villains, that tho' they clearly see the *Errors* and *Follies* of their Religion in the Scriptures, they run on headlong to Perdition, and suffer their dearest Friends and Relations, to do the same, rather than make a Discovery of them. Nay it must be supposed, that all the learned Men of Christendom were guilty of this Villainy for many Ages together. Which charitable Supposition, tho' the *Catechist* may be capable of it, will not I hope be entertain'd by many.

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But let us hear what he says for himself. He tells us the Scriptures were written for the Use of the common People, and therefore should be translated into known Tongues. p. 4. Well, if that will satisfy him, they are translated into all known Tongues, and it cannot be doubted but they were written for all. But the Question is, whether it may not be safer and more profitable for many to have them read and explain'd to them by their Pastors, than to have them in their own Hands to interpret them according to the Caprice of their own private Judgment. We see what a fruitful Spawn of Jarring Sects Ignorance has produced in Germany, England, and Holland by the Use of the Bible in the Vulgar Tongue. Dr. Walton a learned Protestant complains with a great Deal of Reason of their prodigious Encrease. And probably the Sun has not yet seen one Half of their Number. For Errors have no End.

However the Catechist attacks us with a formidable Host of seven Scriptural Texts. But as their Number makes their whole Strength, when they are singled out one by one their Weakness will appear.

His first Text from Deuteronomy 31. v. 11. is most strangely wide from the Purpose. It contains a Command, which Moses laid upon the Sons and Priests of Levi (v. 9.) that at the End of every seven Years in the Solemnity of the Year of Release (v. 10.) the Law (contain'd in the Book of Deuteronomy) should be read before all Israel in their Hearing. (v. 11.) and this latter Scrap of the Text is brought by him for a Proof, that the People ought to have the Scriptures put into their own Hands: which is most wonderfully to the Purpose.

A 2d. Text from Acts. 15. v. 21. is still less to the Purpose than the former. They are St. James's Words in the Council of Jerusalem saying that Moses in old Times has in every City them that preach him, being read in the Synagogue every Sabbath-day. Now what a strange Consequence is this: some Part of the Mosaic Law was read to the Jews on every Sabbath-day, therefore the People ought to have the Scriptures put into their own Hands!

A *third* Text is taken from Rev. 1. v. 3. where St. John writes thus. *Blessed is he that readeth, and they that bear the Words of this Prophecy, and keep those Things that are written therein.* But are not they who bear pronounced blessed in this Text as well as they who read? Yes surely. Reading therefore is not absolutely necessary. But the principal Blessing is doubtless pronounced on those, *who keep the Things that are written.* For without keeping neither Reading nor Hearing will avail them any Thing: and they who bear the Things written may keep them as well as they that read them.

His *fourth* Text is this. *Whereby when ye read, ye may understand my knowledge in the Mystery of Christ.* Eph. 3. v. 4. Whence it can only be concluded that St. Paul doubted not but the *Ephesians* would read the Epistles he wrote to them. And do's any Man doubt of it?

His *fifth* Text is as follows: *When this Epistle is read among you, cause it that it be read also in the Church of the Laodiceans, and that ye also read the Epistle from Laodicea.* Col. 4. v. 16. Now this Epistle of St. Paul to the *Colossians* was witten principally to serve as an Antidote against the poisonous Doctrines spread amongst them by some Seducers. But as some of the *Laodiceans* their near Neighbours had partaken of the Infection, the Apostle order'd his Epistles to be also read in the Church of *Laodicea*. However since it is impossible that the Copy he sent them should immediately be put into the Hands of every Body; his Ordering it to be read *among them* could not mean that every Body should read it, but that their Pastors (of which I presume they were not destitute) should read it to their respective Congregations and explain it to them if any Difficulty should occur. And is it not likewise the Practice in our *Parish-Churches* upon *Sundays* and *Holy-days* to explain some Part of the *Word of God* to the People?

This answers his *Sixth* Text; to wit, *I charge you by the Lord that this Epistle be read unto all the holy Brethren.* 1 Thess. 5. v. 27. For all that follows from it is, that  
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St. Paul undoubtedly intended that his Epistles should be read to those, for whose Instruction they were expressly written. Which the *Catechist* needed not to have inform'd us of.

His *Seventh Text* is. *Search the Scriptures: for in them ye think ye have eternal Life.* Joh. 5. v. 39. 'Tis very sure the *Jews* were not Mistaken in *Thinking* that *eternal Life* was to be found in the Scriptures. And yet they found it not. Because adhering slavishly to the *Letter* (which *killeth* according to St. Paul) they were wholly ignorant of the *true Spirit* of Scriptures, which alone gives *Life*. And so instead of finding *eternal Life* in the *Scriptures*, they gain'd to themselves *eternal Death*, by reading them with perverse and corrupt Hearts, as many do to this very Day.

But do not these Words, *search the Scriptures*, contain a positive Command? I answer *first*, that it is very doubtful, whether they be a true Translation. For both the *Greek* and *Latin* may be faithfully English'd thus, YOU SEARCH THE SCRIPTURES. Nay several ancient Fathers understood them so; as *Estius* a learned Commentator observes. And so no Consequence can be drawn from them. But

I answer *2dly*, that allowing of the *English* Translation, they contain no command any more, than if I disputing against a *Protestant* should say to him, *examine your own Bible, and you will find this or that Point of Catholick Doctrine clearly taught in it.* Now surely no Man will say, that this would be *Commanding* my *Protestant Adversary* to read and examine the Bible; but only a *Referring* him to it for a Proof of the Catholick Doctrine. In like Manner the obvious and natural Meaning of Christ's Saying to the *Jews*, *search the Scriptures*, can be no other than his *referring* them to the Testimony of their own Scriptures for Proof of the capital Point, he was then preaching to them. Nay I dare appeal to the Judgment of any intelligent, *Protestant*, whether this be not perfectly consonant to the whole Context of the Chapter, from whence the aforesaid Text is taken.

## 118 *Of Reading the Bible &c.* Art. 17.

I conclude from what has been said that there is no Law either *natural* or *divine*, that obliges the Church to put the Scriptures promiscuously into the Hands of all Sorts of Persons : and if there be no such Law, 'tis manifest the Church has full Power and Authority to make what Regulations she Judges most conducing to the good of Souls.

'Tis true that several ancient Fathers, and particularly *St. Chrysostom* recommending the Reading of Scriptures to Persons of all States and Conditions, may exhorted them earnestly to it : and it cannot be doubted but a true zeal for the Good of Souls prompted them to it. But as Laws tho' never so good in themselves, are not so respectively to all Times or Places ; so neither are all Practices, tho' authorized by the Recommendation of the greatest Men : because they may be excellently good at one Time, and unreasonable at another. And therefore as it would be a great Presumption to censure those Fathers for promoting the general Reading of Scriptures in their Times, so I cannot give a softer Name to the Clamours of *Protestants* against the Conduct of the Church in Laying a Restraint in After-times upon the Liberty formerly granted. Because there being no Law either *natural* or *divine* commanding the one or prohibiting the other, it is but equitable to Judge her Pastors are now animated with the same Spirit and Zeal for the Good of Souls under their Charge as in former Times ; tho' they differ from them in their Measures. In a Word, altho' the *Faith* and *Spirit* of the Church be unalterable, her *Discipline* may vary according to the Exigencies of Times, as it has done in many other Instances.

A R T.

## A R T. XVIII.

*Of Prayers in an unknown Tongue.*

The 18th pretended Error of *Papists* is,  
*their Preaching and Praying in an unknown*  
*Tongue.* pag. 17.

## A N S W E R.

*P*reaching in an unknown Tongue is a strange Thing indeed. But surely the *Catechist* knew not what he said, when he accused us of it. As to what he calls *Praying* in an *unknown Tongue*, it seems to me very strange, that after the Experience of near 1500 Years it should be brought into Question, whether the *Catholic Church* was wise enough to know what Language to say her publick Prayers in: And what is still more surprizing, that Lay-men or private Pastors should first by their own Authority presume to break through a Law, which they found establish'd by the Practice of the whole Christian Church, and afterwards pretend to justify their Separation by it. As if a Matter of bare *Discipline* (supposing they changed it for the better) could wipe off the *Guilt of Schism*.

But (says the *Catechist*) *Saying publick Prayers in a Tongue not understood by the common People is against the Custom of the Primitive Church.* I Answer, 1<sup>st</sup>, That *eating Blood and Things strangled* is also against the Custom of the *Primitive Church*; nay against the express Command of the *Apostles* assembled in Council at *Jerusalem*, Act. 15. But is it therefore unlawful now? I hope not: Because tho' the *Faith* of the Church be *unalterable*, her *Discipline* may be changed provided it be done in a *Canonical Way* and by *Lawful Authority*.

I Answer, 2<sup>dly</sup>, That the Church-Service in the *Primitive Times* was perform'd in the very *same Language*



*Language* which is us'd at present. And if it be not as well understood as formerly, 'tis not because the Church has made any *Alteration* in her Language, But because all Vulgar Tongues are in a perpetual Change. When she preaches to the People, She does it in *their* Language. But when She prays to God for them, She takes the Liberty of doing it in that Tongue, in which her *publick Service*, has been offer'd to God in all Ages ever since the Apostles: That so there may not only be an Uniformity in the *Divine Service*, where ever it is perform'd, tho' in the most distant Countries; but that such Priests or Bishops, as are obliged to Travel Abroad, may be as capable of performing their Functions in Foreign Countries, as at Home. Nor is the Method peculiar to the *Catholick Church*. All the *Oriental Schismatics* how different soever, as *Greeks, Ethiopians, Indians, Muscovites, &c.* say Mass. But I do not find, that any of them do it in the vulgar Languages. The *Greeks* use the *Liturgies*, which (according to their Tradition) were made by St. *Chrysostom* and St. *Basil*: that is, in the old *Greek*; of which the common People, as Mr. *Brerewood* in his *Inquiries* says, *understand little or nothing*, Ch 2. pag. 12. The *Ethiopians* and *Armenians* say Mass in the Old *Ethiopian* and *Armenian* Tongue, which none but Scholars understand: *P. Sim. Cris.* pag. 7. The *Syrians, Indians, and Egyptians* say Mass in *Syriack*, though *Arabick* be their Vulgar Language; As it is to the *Melchites* and *Georgians*, who yet say Mass in *Greek*. Which the *Muscovites* also do, tho' it be not the Language of the People, who speak nothing but a kind of *Slavonian*. So that those who declaim so violently against their Mother-Church for not having the publick Service in the vulgar Tongue, have the universal Practice of Christendom against them. And it is very remarkable, that no Nation in the World, upon it's first Conversion to Christianity, ever made any Difficulty to submit to this Part of the Church's *Discipline*: So fully were they convinc'd of the reasonableness of it. But the *Reformers* had another View. Their Business was to work the Populace

pulace into an easy Compliance with their Designs. And to be sure a *Liturgy* in their own *Mother-tongue*, was so Popular a Condescension, as could not fail of working it's desired Effect.

But has not every *National Church* an indisputable Right to regulate and reform it's own *Discipline*, as it thinks fitting? I Answer, That no less Authority can *change* Laws, than that which *makes* them: And therefore Laws made by the *Authority* of the *whole Church*, can only be Changed or Reformed by the same Legislative Power: Hence it is, that tho' every *National Church* may have a Right to regulate it's own *Discipline* in such Things as are not contrary to any Ecclesiastical Constitution of the Universal Church, yet no *National Church* can have a Right to break in upon Laws establish'd by and for the Church in General. For these, when once receiv'd by common Consent, are binding every where, till they are repeal'd by the same Power that made them. Nay if it were not so, every particular *Parish* might Reform away the Ecclesiastical Laws of it's *Diocess*, and every *Diocess* those of it's *National Church*, Conscience at least would not restrain them from doing it. And so no Church-Laws would be binding in the *Cours* of Conscience: since not only every *Nation*, but every *Diocess* and *Parish* might Reform and Regulate their own *Discipline* just as they pleased: And I see no Reason, why every *private Family*, nay every individual Person might not claim the same Right.

This shews, That the first Reformers acted *uncanonically*, and exceeded their *lawful* Power, when they pretended to Reform the *Liturgy*, which had not been introduced or establish'd by a meer *National Law*, but by a *superior Spiritual Authority*, which they themselves had acknowledg'd for several Years, and had been acknowledg'd by the whole *Nation* for Nine hundred Years together. And if such an Authority can be thrown off at Pleasure, we must strike out of the Bible this express Command of St. Paul, *Let every Soul be subject to higher Powers*: Rom. 13. v. 1. and conclude he was grievously mistaken in saying, That they

they who *resist Power, resist God, and shall receive Damnation to themselves*, v. 2.

However, the *Catechist* quotes against us, *St. Paul*, 1. Cor. 14. v. 16. 26. But whoever will but read that whole Chapter with Attention, will easily see that *St. Paul* speaks not a Word in it of any *Liturgy*, or set Form of Prayer; but only of sudden extemporary Exhortations and Prayers, which even Lay-persons by a miraculous Gift of unknown Tongues, utter'd to the People in publick Assemblies without any Interpretation of what they say. And in Reference to these *St. Paul* tells the *Corinthians*, 1. That speaking thus in an unknown Tongue without an Interpreter does not edify the Church 2: That the Clerk can not say Amen to these Prayers. And 3dly, That if any use this Gift it must be interpreted.

These are the chief Contents of that Chapter, which is so ill objected against our having the *Mass* in the *Latin Tongue*. For 1. The *Mass* is not an Exhortation to the People, but a Sacrifice offer'd for the People to God, who surely understands *Latin*. 2dly, The *Mass* is translated into vulgar Languages, as likewise our *Vespers*, *Litanies*, *Exequies*, and other publick Devotions: And so the People are not destitute of an Interpreter, which *St. Paul*, principally insists upon. 3dly. As to those who cannot read, even these do not want an Interpreter, if they have but Eyes to see. Because the *Mass* being a Sacrifice perform'd with many outward Ceremonies, is an *Action* rather than Prayer: And *Actions* are known by Seeing as Words are by Hearing.

In Effect, the People know that the *Mysteries* of our Saviour's *Passion* are represented in the several Parts of the *Mass*; and if they can but bring their Hearts fill'd with Faith, Love, Repentance, and other such Acts of Devotion, there is no need of understanding the Words; for the Sight is as much as is necessary. However since they are assur'd that the Priest prays for them, they can have no Difficulty to say Amen to all his Prayers. I add that *Latin*, which is the common Language of Scholars, is not in the Sense

Sense of St. Paul an *unknown Tongue*. For he wrote to the Romans in Greek, as St. Jerom observes, *Ep. 123*: and all learned Protestants will easily grant. Either then he wrote to them in an *unknown Tongue*, which is highly absurd: Or the common Language of the Learned is not to be accounted such.

## A R T. XIX.

### *Of Indulgences.*

The 19th pretended Error of Papists is, *their Doctrine of Indulgences*. To which he adds. *That it is the Belief of Protestants, that Papal Indulgences are the worst of Cheats, and abominable Injures to Christ and Christians,* pag. 19.

### A N S W E R.

**T**H E S E are hard Words indeed. But I should wrong the Catechist to expect Justice or good Manners of him towards Papists. I shall however be so charitable to him as to do my best to disabuse him, by letting him know both what *Indulgences* are, and what they are not. First, then *Indulgences* are not a Licence to commit Sins, as some Protestant Authors have most falsely asserted. adly. They are not a Pardon of Sins p. 17, which are only remitted by the Sacrament of Penance and Contrition. What are they then? I Answer, They are a Release of temporal Punishment due to Sins repented of, confess'd, and already pardon'd as to the Guilt.

The Bishop of Meaux in his Exposition of the Christian Doctrine translated into English, An. 1672. pag. 63. gives the following Account of them. *When the Church imposes upon Sinners painful and laborious Works, and they undergo them with Humility, this is called Satisfaction. And* when

when regarding the Favour of the Penitents, or some other good Works which she has prescribed them, she pardons some part of the Pain due to them, this is call'd Indulgence : Of which the Council of Trent has only defined this : That the Power to grant them has been given to the Church by Jesus-Christ, and that the right Use of them is very beneficial; Sess. 25. de Indulg.

This Power granted to the Church by Christ was exercised by St. Paul in relation to the incestuous Corinthians, whom he had put under Penance : But upon Request of the Corinthians, who interceded for him, and least too long a Punishment should drive him to Despair, he releas'd a Part of it by the Authority he had from Jesus-Christ, 2 Cor. 11. v. 6. 7. 10. This Power was also exercised by the primitive Bishops in Favour of publick Penitents. For they often shorten'd the Time of their Penance upon the Intercession of the holy Confessors, who were in Prison and had suffer'd great Torments for the Faith of Christ. I presume the Catechist was not so well vers'd in this Subject, as to know these Things. For had he known them, he would perhaps have been more moderate than to call Papal Indulgences the worst of Cheats, and abominable Injuries to Christ and Christians.

But let us hear his Proofs. The first is, Because (says he) there is no pardon of Sin, but by the Mercy of God through the Blood of Christ, Rom. 5. v. 1. and Eph. 1. v. 7. All this is very Orthodox, but nothing to the Purpose : Because Indulgences are not a Pardon of Sins, but a Release of Temporal Punishment due to them. And even this is not granted but by the Power given to the Church by Jesus-Christ, and through his sacred Blood and the Mercies of God.

His second Proof is, Because there is no such Thing in Scripture, that the Merits of one Saint should be able to make Satisfaction for the Sins of another. But I hope it is plain in Scripture, that the Merits of Jesus-Christ are able to make Satisfaction for the Sins even of all Mankind. And all Indulgences have their Validity from his infinite Merits. However I answer it is very plain in Scripture, That the Prayers of Saints have often appeas'd  
God's

God's Wrath, and stopp'd his Hand from punishing the Sins of others so severely, as they had deserv'd; and it cannot be doubted, but it was the Faith and vertuous Behaviour of those Saints, that render'd their Prayers so available in the Sight of God. Thus God Almighty sent Eliphaz to his Servant Job to be pray'd for by him with this Assurance; *For him will I accept, least I deal with you after your Folly*, Job 42. v. 8. Thus likewise when God was grievously offended at the Mutiny of the Israelites against Moses, and had resolv'd to send a Plague amongst them to destroy them, he was appeased upon the earnest Supplication of Moses, and answer'd him, *I have pardon'd them according to thy Word*, Numb. 14. v. 20. to wit, the Temporal Punishment he had design'd to inflict upon them.

The Catechist's third and last Proof is, *because* (says he) *Christ needeth not any Merits of Saints to be added to his Satisfaction*. This is most certainly true, Because the Satisfaction Christ has made for us is of an infinite Value: And whatever is infinite cannot need any Thing to be added to it. But will the Catechist infer from thence, that therefore we need not do Penance for our Sins, nor receive the Sufferings God sends us in the Spirit of Penance? If he does, he gives the Lie to the Word of God in a thousand Places. Nay there is not a Truth more certain, than that we are bound to punish our Sins, and do Penance for them, notwithstanding the infinite Satisfaction made by Christ.

But why are we bound to do this, if Christ has fully satisfied the divine Justice, and stands in no need of having our Satisfaction join'd to his? The Reason is, because Christ having purchas'd an absolute Dominion over us with the infinite Price of his Blood, it cannot be disputed but he may lay what Terms or Conditions he pleases upon us as Means, without which the Price he has paid down shall not be applied to us. And therefore, tho' it be certainly true, that having satisfied superabundantly for us, he might have applied that Satisfaction to us without subjecting us to any penal Works or temporal Sufferings, after the Guilt of Sin together with it's eternal Punishment was remitted, yet it pleased

pleased his infinite Wisdom, both for our greater good and the Manifestation of his Justice as well as Mercy, to establish Things upon another Foot, by changing the *eternal Punishment* into a *temporal one*, and obliging us to purchase the *Fruits* and *Application* of his infinite Satisfaction by doing *worthy Fruits of Penance*, and submitting humbly and Patiently to the Sufferings, he shall think fit to lay upon us. And 'tis this we call Satisfaction: Which (to express my self in the very Words of the Bishop of Meaux pag. 68.) is in effect but an Application of the infinite Satisfaction made by Jesus-Christ, whether to our selves or others.

Whence it follows, that tho' Christ needs not our Sufferings or penal Works to be added to his Satisfaction, he requires them of us. And unless we submit to the Laws he has thought fit to impose upon us, we render our selves unworthy of becoming Partakers of the Happiness, he has purchased for us.

## A R T. XX.

### Of Merits.

The 20th pretended Error of Papists is  
the Doctrine of Merits. pag. 14.

## A N S W E R.

**T**HIS is a Dispute meerly about a Word: And I dare confidently say the Thing we really mean by it is so uncontestable a Truth, that no Man who pretends to Reason and Religion can deny it. Our Doctrine then of Merit is this.

1. That no Man can be Justified but by the Grace of God through Jesus-Christ: And that only those are Justified, to whom the Merits of his Passion are communicated.

2. That

2. That Sin is forgiven us by the *pure Mercy* of God through *Jesus-Christ*, without any *Merit* or *Desert* on our Side.

3. That none of the *Acts*, which in the Conversion of a Sinner precede his *Justification*, whether they be *Faith* or *Good Works*, can *Merit* this *Grace*.

4. That good *Works* after *Justification* are not equal to the *Reward* of future *Happiness*. And that they are not *Acceptable* to God, but as they proceed from the *Grace* and derive their Value from the *Merits* of *Jesus-Christ*.

5. That we can do nothing of *our selves* in Order to *Salvation*, nor even have a good *Thought*.

6. That there is no *Merit*, but what is a *Gift* of God through *Jesus-Christ*, and of which no Man can *Glory*. Whence it follows (as the Council of *Trent* speaks with *St. Austin*) that *when God crowns our Merits he only crowns his own Gifts*.

7. That God has promised *eternal Life* as a *Reward* to those, who serve him faithfully in this Life: According to these Words of *St. James*: *Blessed is the Man that endureth Temptation, for when he is tried he shall receive the Crown of Life, which the Lord has promised to them that love him.* James I. v. 12.

8. That this *Promise* contains a *Covenant*, or *Bargain* between God and Man; whereby it is stipulated, that such and such *Conditions* shall be perform'd on the Part of *Man*; and that when these *Conditions* are perform'd, God, whose *Word* is the strongest *Security* a Man can have, will bestow *eternal Life* upon him. This is God's *Covenant* with Man; and it follows plainly from it, that our Performing the *Conditions* imposed upon us, gives us a *Title* to the *Reward* promised upon those *Conditions*; And this is precisely our Meaning of what we call the *Merit* of *eternal Life*.

But since our *Works* are not equal to the *Rewards*, how can we be said to *merit* or *deserve* it? I answer, our *Works* are certainly unequal to the *Reward*: Nay tho' we did ten thousand Times more, they would still fall short of it: Because God has been so bountiful



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tiful as to *promise* us a Reward infinitely surpassing our Works. But still it is a *Reward* and a *Reward promised* upon such *Conditions*, as he was pleas'd to impose. And if God's sacred Promise be sufficient to ground a *sure* and *just Title*, they who perform the *Conditions*, upon which *Heaven* is promised, have the *sure* and *just Title* to it, that a Man can have to any Thing.

I shall propose a familiar Example to explain my self. Suppose a Person of a generous Temper should promise me a thousand Pounds for a Service not worth the tenth Part of it: Tho' such a Promise would be an Effect of pure Generosity, because no Man is bound to reward a Service beyond it's full Value; yet upon my Performance of the Service stipulated, I should have as Just a Claim to the whole Sum by Virtue of his Promise, as if I had perform'd a Service equivalent to it in all Respects.

Now this is a true Representation of our Case in Reference to *Almighty God*, For tho' his Promise of *eternal Life* to such as serve him faithfully was an Act of pure Bounty, as exceeding infinite all the Service we can render him, yet when we have served him according to the *Conditions stipulated*, 'tis but common Sense to say we have a Title to the *promised Reward*, not in Regard of *our Works* consider'd in themselves, but in Virtue of his *Promise*. All which is fully declared by the Council of Trent in the following Words. *To those who place their Confidence in God, and continue in the Practice of good Works, eternal Life ought to be proposed both as a GRACE mercifully promised to the Children of God through Jesus Christ, and as a REWARD faithfully to be render'd by Virtue of that Promise to their good Works and Merits.* Sess, 6. C. 16.

After this there can be no need of answering the Catechist's Objections. Yet I shall say a Word or two to what is most material.

His first Text to the best of my Judgment proves very clearly the Doctrine of *Merits*. It is this, *Unto thee O Lord belongeth Mercy, for thou renderest to every Man according to his Works*, Psal. 62. v. 12. Whence I argue thus. Since it is most certain that God will render to every

every Man, that is, reward every Man according to his Works, it follows that as Hell-Fire will be the Just Reward of Evil Works, so eternal Life will be the Just Reward of good Works in Virtue of the Covenant God has made with Men. Because as he has threaten'd the one, so has he promised the other; and God is as Just to his Promises as Threats.

His second Text is, *if by Grace, then it is no more of Works, otherwise Grace is no more Grace*; Rom. 11. v. 6. I answer, the Apostle's intent in these Words was to convince the converted Jews at Rome, that their Election to the Faith of Christ was not owing to their preceding Works under the Law, but purely to the Grace of Jesus Christ. And will the Casuist infer from thence, that after their Conversion to the Faith they were not bound to secure their Salvation by the Practice of good Works? Or that these are not conducing to Salvation? If he does he contradicts these Words of Christ, *if thou wilt enter into Life, keep the Commandments*, Math. 19. v. 17. As likewise those of St. Paul, *Henceforth there is laid up for me a Crown of Justice, which God the Just Judge will give me at that Day*, 2 Tim. 4. v. 8.

His 3d Text is, *Not by Works of Righteousness which we have done, but according to his Mercy be Saved us*, Tit. 3. v. 5. I answer, St. Paul's Words to Titus, if quoted fully at Length explain themselves. They are thus. *But after the kindness and love of God our Saviour towards Man appear'd, not by the Works of Righteousness which we have done, but according to his Mercy be Saved us by the WASHING of REGENERATION, AND RENEWING OF THE HOLY GHOST, which he shed on us abundantly through Jesus-Christ our Saviour*: Whence it appears, that St. Paul speaks here of the first Grace of Justification by Baptism, which no one can merit. Because the happy State of being justified, is it self one of the Conditions requisite for Merit. Whence it follows, that tho' it be true that we are Sav'd or Damn'd according to our Works, it is likewise true that we are saved by the Grace of Jesus-Christ, which alone can make our Works be conducing to Salvation.

His 4th Text is, *hope to the End for the Grace that is to be brought unto you at the Revelation of Jesus-Christ*, 1. Pet. 1. v. 13. whence the Catechist concludes, that *Salvation is a pure Grace*. I answer, it is both a *Grace* and a *Debt*: It is a *Debt* in Consequence or by *Virtue of God's Promise*. And it is a *Grace* 1st, because God was not bound to make us any such *Promise*. 2dly, because our very *Merits* are his *Gifts*. *Eternal Life*, says St. *Augustin*, is call'd the *Gift of God*, not because it is not given to *MERITS*, but because the *MERITS* themselves to which it is given are likewise his *Gift*. Ep. 105. ad Sixtum. Cap. 5.

The 5th is, *What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou Glory as if thou hadst not received it* 1. Cor. 4. v. 7. Very right. Because whatever *Virtue* or *Good* we practise is not only the *Gift of God*, but derives all the *Merit* it has from the *Grace* and *Merits* of *Jesus Christ*. And therefore we have no *Reason* to glory in any *Thing*.

The 6th is, *Ye are not your own*. 1. Cor. 6. v. 19. Who doubts it? But I see no other *Consequence* to be drawn from this *Text*, than that our very *Merits* are the *Gifts of God*, and that we are bound to employ our whole *Lives* in his *Service*.

The 7th is: *It is God that worketh in you both to will and to do of his good Pleasure* Phil. 2. v. 13. This again is without all *Dispute*. Because without the *Help* of his *Grace* we can do nothing in *Order* to *Salvation*, nor perform the *Duties*, by which *eternal Life* is to be *Merited*.

But now comes the terrible *Text*. *When you have done all you can, say that ye are unprofitable Servants: We have done that which was our Duty to do*, Luc. 17. v. 10.

I venture however to answer, that tho' we be *unprofitable Servants* we still are *Servants*, and *Work for Wages*; and the *Wages* promised us is *eternal Life*.

But why are we *unprofitable Servants*, even when we have done all we are commanded? The *Reason* is plain. Because we are wholly *unprofitable to God*, who receives no *Profit* by our *Services* or good *Works*. Neither does he stand in *Need* of his *Servants*, but his *Servants* stand

stand in Need of him. Yet since we are his *Servants*, when we have done all we are commanded, we have a *Title* to the *Wages* he has promised. For a *Covenant*, *Contract*, or *Bargain* holds between *God* and *Man*, as well as between *Man* and *Man*. And *God*, who is *Just*, will most certainly pay us our *Wages* according to the *Work* we have done : Because he will render to every *Man* according to his *Deeds*, Math. 16. v. 27.

But we are over and above *unprofitable Servants* in another Sense, even when we have done all we are commanded. 1. In Relation to our selves : Because if we had served *God* Millions of Years, the Reward of *eternal Life* would not be due, unless he had mercifully engaged his *Word* for it. And 2<sup>dly</sup>, in Relation to *God* : Because we are *insufficient* of our selves even to think any Thing as of our selves, but our *Sufficiency* is of *God*, 2. Cor. 3. v. 5. So that we can do nothing of what we are commanded in Order to *Salvation*, unless we be enabled by *God's Grace* to do it. And can any Thing be more *unprofitable* than a *Servant*, that can do nothing without the Help of his Master ?

## A R T. XXI.

### Of Works of Supererogation.

The 2<sup>ist</sup> pretended Error of *Papists* are their *Works of Supererogation*.

## A N S W E R.

**T**HIS too is only a trifling Question about a *Word*. For we do not mean by it that we do our whole Duty and more, since we all fail in many Things, James 3. v. 2. But the only Thing meant by it is, to wit, that tho' we all in many Things come short of our Duty, and do much less than *God* Commands, yet every good *Action* in particular is not Commanded. And

if we thought ourselves to have a perfect Righteousness, all Endeavours used by us to approach still nearer to it would be useless and unnecessary.

We hold indeed that the Justice or Righteousness we receive by Baptism or Penance, is not a meer external Imputation of the Righteousness of Christ to them that are justified; Which the Catechist calls Protestant Doctrine; and it may be so for ought I know. But the Sanctification of a Sinner in Scripture-Language is his Justification; And that a Soul is inwardly sanctified, when habitually endued with the super-natural Gifts of Faith, Hope, and Charity, is a Truth so Evident, that to doubt of it would be to question the Common Sense of Mankind. For how is it possible a Man should from a Son of Wrath become the Adoptive Son of God and Co-heir of Christ, without any manner of Change made within him? How can a Soul, that is hateful to God by Sin, become acceptable to him by Grace, and yet remain in *Statu quo* without Change or Alteration; This is a perfect Riddle.

'Tis true the Psalmist says: *Blessed is the Man unto whom the Lord imputeth not Iniquity*, Psal. 32. v. 2. Because Almighty God imputes not to a Man the Sins he has forgiven. Therefore the same Psalmist says, *As far as the East is from the West, so far has he removed our Transgressions from us*, Psal. 103. v. 12. It follows then, that there is a Change made in the Soul, because the Sin she was guilty of is removed from her. She is defiled as long as her Sins remain unpardoned; But as soon as they are pardon'd, she is adorn'd with Grace; and Justice or Righteousness enters into their Place. And does not this make an inward Change?

'Tis true again, the Psalmist pronounces him blessed, whose Sins are cover'd, Psal. 32. v. 1. But how are they cover'd? He explains himself in the same Verse, *Blessed is he whose Transgression is forgiven*. For Sins are the Wounds of our Souls, and God's Pardon is their Cure; but no Wound is Cured by being only cover'd. Therefore when our Sins are cured or pardon'd, there is a Change made in our Souls; and it is made by the Infusion of sanctifying Grace.

Hence

Hence the Psalmist says, *Create in me a clean Heart, O God, and renew a right Spirit within me,* Psal. 50. v. 10. And Almighty God speaks thus by the Mouth of *Ezekiel* 36. v. 26. *A new Heart also will I give you, and a new Spirit will I put within you :* Which St. Paul calls a new Creature, Gal. 6. v. 17. And he tells us, Rom. 5. v. 5. *That the Love of God is shed abroad within our Hearts by the Holy Ghost, which is given unto us.* 'Tis therefore plain, that the Righteousness which renders us acceptable to God, is truly within us, and not a meer external Imputation of the Righteousness of Christ.

A R T. XXIII.

*Of Assurance.*

The 23d. pretended Error of Papists is their *Denying the Doctrine of Assurance,* pag. 21. Then he puts the two following Questions with their Answers. Q. *What say the Papists of it?* A. *That a Believer's Assurance of the Pardon of his Sins, is a vain ungodly Confidence.* Q. *What is the Protestant's Belief in this Matter?* A. *That it is not only our Privilege that we may, but our Duty to labour after Assurance that our Sins are pardon'd.* pag. 21.

A N S W E R.

**I**T is our Doctrine, that no Man without a special Revelation from God can have an absolute and infallible Assurance, that all his past Sins are forgiven; and the Doctrine contrary to it can be nothing else but the Fruit of a damnable *Presumption*, the Height of

*Enthusiasm*, and a meer *Spiritual Madnefs*. If *Job*, *David*, and *St. Paul* had that *Assurance*, they had it by *Revelation*: Which therefore can be no *Precedent* to draw a *Consequence* from, in *Reference* to the ordinary *Rank* of *Christians*. Nay *St. Paul* exhorts all to *work out their Salvation in Fear and Trembling*, *Phil. 2. v. 12*. He does not mean an *anxious Fear*, which as *St. John* says is *expell'd by perfect Charity*, but that *Fear* which the *Psalmist* calls the *Beginning or Foundation of true Wisdom*, *Psal. 111. v. 10*. as being the *Source of Watchfulness*, and the *strongest Guard against Sin*. In *Effect*, I take it to be the best *Security* of every *Christian* to keep his *Soul* so *ballanced* between *Hope* and *Fear*, that neither too great a *Confidence* may *swell* him with *Presumption*, nor an *excessive Fear* cast him into *Dejection* or *Despair*.

As to the *Catechist's Answer* to his 2d *Question*, if he means no more, than that it is the *Duty* of every *Christian* to use all *Diligence* to secure his *eternal Salvation* by a *lively Faith* and the *Practice* of good *Works*, I know none he has to oppose him but *Liber-tines* and *Atheists*. For this is the very *Doctrine* of *St. Peter* in the following *Text*. *Give Diligence to make your Calling and Election sure; for if ye do these Things; ye shall never fall*, *2. Pet. 1. v. 10*. And the other *Texts* the *Catechist* has quoted, prove no more. I add that they who according to *St. Peter's Advice* labour with all *Diligence to make their Calling and Election sure*, are not absolutely assured by *Faith* that their *Calling and Election is sure*: For if they were, they would not need to labour to make it sure. And since we are bound to use this *Diligence* during the whole *Course* of our *Lives*, it follows, that we never can have an *absolute and infallible Certainty* of our *Salvation* as long as we live. And the *safest Way* on our *Part* to *secure it*, is to submit *humbly* to the *Condition* of our *mortal State*; which is not a *State of Security*, but a *continual Warfare* or *Combat*, in which the *Success* is always *Conditional*, and mix'd on our *Side* with some *Degree of Uncertainty*.



## A R T. XXIV.

*Of Celibacy, or the single Life of Priests.*

The 24th pretended Error of *Papists* is, *Their forbidding Priests to Marry*. Then he puts this Question, *What do Papists say to Marriage it self ?* To which he Answers, *They do not forbid all Marriage, but speak disgracefully and contemptuously of it.* p. 19.

## A N S W E R.

**T**IS not true that we speak contemptuously of it. For we believe *Marriage* to be a *Sacrament*: And it is not our Practice to speak contemptuously of any *Sacrament* whatsoever. But first we speak with Contempt of the Marriage of *fal'n Priests*, because we believe their pretended *Marriage* to be real *Sacrilege* and *Adultery*. And so did the ancient Father's speak of it, as I shall shew hereafter. 2dly, Though *Marriage* legally contracted be honourable in all, we are sure that *Celibacy*, or a *single Life* is the *perfecter State*, if St. Paul has not deceiv'd us. For he writes thus to the *Corinthians*. I would (says he) that all Men were even as my self. But every one has his proper Gift of God; one after this Manner, and another after that: I say therefore to the *Unmarried and Widows*, it is good for them if they abide even as I; 1. Cor. 7. v. 7. 8. And again, He that is *unmarried* (says the Apostle) careth for the Things that belong to the Lord, how he may please the Lord, but he that is married careth for the Things that are of this World, how he may please his Wife, 1. Cor. 7. v. 32. 33. Whence he concludes v. 38. So then he that giveth his Daughter in *Marriage*, does well; but he that giveth her not, does better.

'Twas

'Twas this induced the *Catholic Church* in ancient Times, particularly in the Fourth and Fifth Century, to lay a Restraint upon the Marriage of Persons engaged in *Holy Orders*. And she was directed to it by the very *Example* of the *Apostles* of whom *St. Jerom* writes thus: *The Apostles* (says he) *either were Virgins; or they who were married had no Commerce with their Wives.* He goes on thus: *Bishops, Priests, and Deacons are either chosen Virgins, or Widowers; or at least abstain from their Wives, after their Ordination as long as they live,* Epist. 50. *St. Epiphanius* writes in the following Manner. *He that lives as a Husband with his Wife, tho' he never was twice Married, is not admitted by the Church to the Order of a Deacon, Priest, Bishop, or even Sub-deacon. But only he, who either breaks off all Commerce with his Wife, or is deprived of her by Death.* Her. 59.

What Authentick Witneses are these of this ancient Discipline of the Church! But though they had been silent, the *Canons* themselves, and *Decrees of Councils* held even before the great Council of *Nice*, would suffice to proclaim its Antiquity. That of *Elvire* under the great *Osius*. Ann. 300. forbids Church-men the Use of Marriage under pain of being deposed; *Can. 33.* The Council held at *Neocesarea* about the Year 315. under *Vitalis* Bishop of *Antioch*, forbids *Priests* to marry under the same Penalty; *Can. 1.* Nay by a Statute of the Council of *Ancyra* held under the same Prelate, even *Deacons* were put under the same Restraint, unless they enter'd their Protest against it before their Ordination: And therefore were supposed to be dispensed with by their Bishop.

In the Fifth Age, 'tis manifest from the Council of *Chalcedon* *Can. 14.* that in some Provinces, even those who had receiv'd the lesser orders as *Readers* were not allow'd to Marry. And I stand positively upon it, that there is no Example in Antiquity of any one *Bishop* or *Priest*, that ever was permitted by the Church to Marry, after he had received the Order of *Priesthood*.

The same is to be said of all those, whether *Men* or *Women*, who had consecrated themselves to God by

*solenn*

**Art. 24.      the single Life of Priests.      139**

*solemn Vows.* In so much, that as many as returned to the World, or pretended to engage themselves in the Bonds of Wedlock after the making of such Vows, were in all Antiquity look'd upon as *Apostates* from the Faith, and worse than *Adulterers*. *I stick not to affirm,* (says St. *Austin*) *that the Breach of a Religious Vow is worse than Adultery.* L. de bono Viduitatis C. 11. And St. *Chrysostom* speaks the same Language in his Epistle to *Theodericus* a fal'n Monk. Marriage (says this Father) is a Just and Lawful Thing, I grant it. Marriage is honourable in all and the Bed undefiled. But now it is not a Thing in your Power. For being once joyn'd to your heavenly Spouse, to leave him and fall into the Embraces of a Wife is Adultery. Give it a Thousand Times if you please the Name of Marriage, I say it is as much worse than Adultery, as God is better and greater than Womankind. Nay St. Paul himself says of Widows consecrated to God, that when they have begun to wax wanton against Christ, they will Marry, having Damnation; because they have cast off their first Faith, 1. Tim. 5. v. 11. 12. The Reason whereof is plain, because the Observance of Vows freely made to God are strictly commanded by God himself in the following Words, When thou shalt vow a Vow unto the Lord thy God, thou shalt not slack to pay it — That which is gone out of thy Lips thou shalt keep and perform, Deut. 23. v. 21. 23.

I shall add but one Thing more; viz. That the single Life of Bishops and Priests is a Matter of Ecclesiastical Government or Discipline only. Whence I infer, 1. That the Church had always Authority to make it a Law; especially in Regard of those, that offer themselves freely to Holy Orders. How many private Persons are there, that will not take Servants into their Families but upon Condition, that they shall keep unmarried as long as they continue in their Service? And shall not the Church of Christ be allow'd to make her Conditions with those of her Children who desire to enter into her Service by presenting themselves voluntarily to Holy Orders? 'Tis very hard she should not. Those therefore, who are not disposed to perform

form the Conditions upon which they are admitted, ought not to engage themselves.

I infer 2. that as the Church had Authority to make such a Law in the *primitive Times*, so had she the same Authority in *After-ages* to continue or enforce it. For I see no Reason why the Church of Christ should lose any Part of her *Legislative Power* by Time or Age. Whence

I infer 3. That the Proceedings of the *first Reformers* were most unwarrantable, in assuming a Power to license the *Violation* of a *superior Law*, which had been recommended by the very *Example* of the *Apostles*, as I have proved from St. *Jerom*; had been consecrated by the Practice of *Antiquity*, and enjoined by the *Decrees* of innumerable *Councils*: And, what was still more Scandalous, to countenance the *Breach* of the most sacred and solemn *Vows* made to God himself. Such was the Conscience and religious Piety of the *first Reformers*.

*The Catechist's Objections answer'd.*

Let us now see what the *Catechist* alledges against this Part of our *Discipline*, which appears to be so Just and Honourable in all Respects. He attacks it with his usual Heat. For having put this Question. *What do Protestants say in this Matter?* He answers it thus. They say, that the *Popish Doctrine* forbidding to Marry is *Devilish and wicked Doctrine*. It seems then St. Paul taught *Devilish and wicked Doctrines*, when he preach'd Hell and Damnation against *Widows*, that Married after they had consecrated themselves to God. The Council of *Chalcedon*, tho' received by the Church of England, I. Eliz. 1. If the *Catechist* argues right, taught likewise most *Wicked and Devilish Doctrine*. For it declared Can. 15. that if a *Deaconess* Married after she had been some Time in the Service of the Church, both she and her husband should be EXCOMMUNICATED, And Can. 16. that it is NOT LAWFUL FOR MONKS OR VIRGINS WHO ARE DEVOTED TO GOD TO MARRY, and that they who do so shall be EXCOMMUNICATED.

But

## Art. 24. *the single Life of Priests.* 141

But withstanding the fiery Zeal of our Catechist, I hope not only St. Paul, but even the great Council I have spoken of, will find Credit enough in the World to be acquitted from *Diabolical Doctrine*, and so the Church of Rome may make a Shift to shelter her self under their Authority. But what then does St. Paul mean, when he reckons *Forbidding to Marry* among the *Doctrines of Devils*, 1. Tim. 4. v. 3.

To this Dr. Hammond Paraphr. pag. 734. will answer for me, that he means *forbidding Marriage as a Thing unlawful in it self, as the Gnosticks began to do in St. Paul's Time.* And as the Disciples of Saturninus, Marcion, Tatian, Manicheus, and other Hereticks did in the first and second Age after the Apostles. For if he meant what the Catechist pretends, he would both condemn himself, and it would follow that forbidding to Marry within the *prohibited Degrees* of Consanguinity would also be the *Doctrine of Devils*: And so the Church of England would be guilty of teaching *Devilish and wicked Doctrine*, as well as the Church of Rome.

This answers the last of the *Seven Texts* produced against us by the Catechist. Let us then see, whether the other Six be any more to the Purpose. I shall answer them in the same Order as they are set down in the Catechism.

The first is, *All Men CANNOT receive this Saying, save those to whom it is given*; Matth. 19. v. 11. I answer, this Text is wrong translated. For it ought to be translated thus, *All Men DO NOT receive this Saying.* Now there is a large Difference between *not doing a Thing*, and *not being able to do it.*

The 2d. is: *To avoid Fornication let every Man have his own Wife*, 1. Cor. 7. v. 2. Well, what then! Will the Catechist infer from thence, that Marriage is the only Means to avoid Fornication? If he does, St. Paul who had no Wife yet was no Fornicator, will rise in Judgment against him for abusing the Sense of his sacred Words. Nay he will draw upon himself the just Indignation of numberless Widows and Widowers, Maids, and Batchelors in Great Britain, who will tell him they can live free from Fornication without engaging themselves

themselves in the Bonds of *Wedlock*. If therefore God's Grace be not wanting to Thousands among the *Lairy*, who live *Single* to their very Deaths, we cannot doubt but it flows more plentifully on those, who embrace the *single State* out of a pure zeal to devote themselves entirely to his Service. Whence it is plain *St. Paul's* Words imply no *general Precept*, but only an *Advice* to those, who being under no Engagements are at full Liberty to Marry if they please, and find perhaps by Experience, that Marriage is the best Security against their natural Weakness.

But does not *St. Paul* say, *it is better to Marry than to burn*? He does so. But he does not say that *Marriage* is the only Remedy against *Burning*. Let us suppose a married Man so unhappy as to hate his own Wife, and at the same Time *burn* for the Wife of his Neighbour (I fear the Case is not impossible) must he Marry her? No surely. What then must he do? I believe *St. Paul* would advise him to have Recourse to the Remedies himself made Use of against the *Buffets of Satan*; that is, to *Prayer* and *Mortification*. 'Tis therefore plain, that there are other Remedies, besides that of *Marriage*, provided by Almighty God against the *Burnings* of Concupiscence: And these are the Remedies, which Persons engaged in *Holy Orders* and *Religious Vows* make use of, when they find themselves assaulted by unlawful Desires. So that we may reasonably hope, Matters are not so bad as the *Catechist* represents them, when he tells us, that forbidding to Marry leads to much *Lewdness and Villany* as *Fornication, Adultery, Incest, &c.* Nay if it does, *St. Paul* was highly to blame, when he debar'd *Widows* devoted to God the Liberty of it.

His third Text is: *Have we not Power to lead about a Sister, a WIFE, as well as other Apostles, and as the Brethren of the Lord and Cephas, 1. Cor. 9. v. 5.* Here again the sacred Word of God is put to the Torture to force it to speak the Language of *Flesh and Blood*. For 1. How could *St. Paul*, who had no Wife, have the Power to lead one about? 2. How is it probable the *Apostles* should lead their *Wives* about, since *St. Jerom* assures

**Art. 24.      the single Life of Priests.      143**

assures us positively, that they who were Married, lived separated from the Use of Wedlock? But 3dly, the whole Context shews that St. Paul speaks not of a *Wife*, but of a *Woman* or *Diaconissa* to attend him in his Travels, and provide Necessaries for him, probably out of her own Substance.

This, I say, is prov'd from the Context. For the whole Drift of the Chapter whence it is taken (as appears from the Title prefix'd to it in the *Protestant Bible*) is to shew that **MINISTERS OF THE GOSPEL MUST LIVE BY THE GOSPEL**: *Am I not* (says St. Paul) *an Apostle?* *Are not you my Work in the Lord?* v. 1. *Have we not Power to eat and Drink?* v. 4. Then follows the Text in Question, which truly translated is this: *Have we not Power to lead about a Sister a WOMAN as well as the other Apostles, and the Brethren of the Lord and Cephas?* v. 5. And he goes on thus: *Who goeth to Warfare any Time at his own Charges?* *Who planteth a Vineyard and eateth not of the Fruit?* Or *who feedeth a Flock, and eateth not of the Milk of the Flock,* v. 6. &c.

But must not the *Apostles* have stood in need of more than was necessary for their own *Subsistence*, if St. Paul spoke of the *Wives* of his *Fellow Apostles*, who were in no Condition to maintain their *Husbands*, but rather to be maintain'd by them? So that their Company would have been an Additional Charge to them instead of a Help; especially if they lived together as *Husbands* and *Wives*, and an encrease of Children were continually coming upon them. 'Tis therefore plain, the *Protestant Translators* have used Violence to the aforesaid Text, and made St. Paul speak Things he never thought of, to render him favourable to the *first Reformers*, and encourage others to follow their Religious Example.

The 4th and 5th Texts quoted by the *Catechist* have the same Tendency, and are as follows. *A Bishop must be blameless, the Husband of one Wife*, 1. Tim. 3. v. 7. *having faithful Children*, Tit. 1. v. 6. I doubt not but the *Catechist* thinks this a clear Text against us. And so it will be if he can infer from it, that a *Bishop* must be a married Man according to St. Paul's Rule. But if  
that

that be his meaning, why did he not follow his own Rule? For 'tis very certain *St. Paul* was a *Bishop*, and 'tis no less certain he never was Married. The true Meaning therefore of his Words is, that a Man was not fit to be promoted to *Episcopacy*, who had been married oftner than once. So that the Force of *St. Paul's* Rule is not in the Word *Wife*, but in the Word *One*.

But does it not follow at least, that *St. Paul* allow'd *Bishops* to Marry once? I answer, it follows that a Man who was or had been *once Married* might be made a *Bishop*. But it does not follow, that *Bishops* were allow to Marry after their Consecration. And the Reason of *St. Paul's* Rule in the Choice of Persons to be promoted to *holy Orders* was, because in his Time Virginity was so rare both among *Jews* and *Gentiles*, that if neither *married Men* nor *Widowers* had been chosen, the Church would have been destitute of necessary Pastors: Yet even then he would not have those taken to the *Altar* who had been *married twice*, and thereby appear'd to have stronger Ties to Earth, than was suitable to so holy an Employment.

His 6th Text is: *Marriage is honourable in all, and the Bed undefiled*: Heb. 3. v. 4. I answer *Marriage* is honourable in all: But *Sacrilege* and *Adultery* are not very honourable Things. The pretended Marriage of *Theodore the Monk* appear'd not at all honourable to *St. Chrysostome*, who told him it was worse than *Adultery*. Nor was the Marriage of *Widows*, that began so *Wanton* against *Christ*, Honourable in the Judgment of *St. Paul*. And *Luther's* Marriage with a *Nun* was Scandalous to the highest Degree, even in the Judgment of *Melancthon*; who was much Scandalized at it.

But do I then infer that the *Protestant Clergy* live in continual *Adultery*? No. For I am as fully persuaded that their Marriage is *valid*; as that their *Ordination* is *null*.

However I cannot have the same Opinion of the Marriage of the *first Reformers*: For many of them had been *validly* ordain'd in the *Catholick Church*, and by their Orders were tied to her *Laws* and *Discipline*.

Some



**Art. 24. the single Life of Priests. 145**

Some of them had over and above made *Solemn Vow* of perpetual Chastity ; And I presume, Vows made to God are not Cobwebs to be broke through at Pleasure. I am not however surprized that *Protestants*, tho' now free from such Engagements, should still stand up for the *Marriage* both of *Religious* and *Priests*, by Reason of the signal Service it did to their Church in its Infancy. For the *Reformation* was clench'd by it, and the Price of its full Establishment were Thousands of *Sacrileges* and *broken Vows*.

*Priests* and *Nuns*, whose Example was like to have an Influence on many of both Sexes, were too considerable a Part of the Church to be neglected or overlook'd in a *general Reform* ; and *Liberty* was not only the most proper Bait to be set before them, but the best Reason in the World to convince them that a *Reformation* was necessary. But least Time and Age and the troublesome After-qualms of Conscience should suggest dangerous Thoughts of Returning to their ancient *Mother-Church*, the best Expedient to keep them stanch to the Cause was to hamper them fast in the Noose of *Wedlock*. Here then the Pulpits were employ'd to preach down the Obligation of *Religious Vows*. *Scriptural Texts* were taught to speak a Language agreeable to the Desires of *Flesh* and *Blood*, *Nunneries* were set open, and *Priests* allow'd to exchange their *Breviaries* for more diverting Company. Nay, to their great Comfort and Edification, *Martin Luther* with his Religious Bride *Kate Boren* had already set the Example, and it was too Charming not to be follow'd by many, who would have thought a meer Change of Religion a very dull and insipid Thing to be damn'd for, if there had been nothing to be got by it in this World.

Thus fallen *Priests* and *Nuns*, became the *Nursing Fathers* and *Mothers* of the *Reform'd Churches*, and the new Gospel was propagated like Mankind after the fall of *Adam*, not by a *Spiritual* but *carnal Generation*. Not that all flock'd in to become *Votaries* to *Venus* : for great Numbers abhorr'd the Thing, and chose to be Beggars abroad, and to fly for Sanctuary to foreign Monasteries

Monasteries rather than defile their Souls, and dishonour their sacred Character with Practices unheard of before, tho' then varnish'd over with the plausible Name of *Marriage*. But let that be as it will, 'tis plain the *Reformation* was built upon the Ruins of *broken Vows*; and would have gone on but very slowly, if that untoward Block of *Celibacy* had not been removed out of it's way.

Let us now consider the *Catechist's* concluding Questions and Answers, which cannot but give great Edification.

*The Catechist's concluding Questions and Answers briefly remark'd upon.*

**T**HE *Catechist* having now finish'd his Confutation of Popery with such good success, that any ordinary Capacity may be able (as he assures us in his Title-page) to defend the Protestant Religion against the most cunning Jesuit or Popish Priest, concludes his *Catechism* with a few supernumerary Questions and Answers. The first whereof is as follows.

*Q. Are there no more Errors of the Papists?*

*A. Yes many. But these are sufficient to make Protestants abhor their Church and Doctrine.*

Here again the *Catechist* owns frankly, that there needed no more to make Protestants abhor the Church of Rome and her Doctrine. And what then could he desire more? Is not this a plain Declaration, that it was not his Zeal for the Protestant Cause, which stood no farther in need of his Pen, but the Superabundance of his Hatred to our Persons, that prompted him to add the scurrilous Piece in the End; as likewise the following Questions and Answers, which have no manner of Connection with the Subject of his *Catechism*.

*Q. Do not Popish Priests, Jesuits, and others, that die for Treasons and Murders, die like Christians?*

*A. No. True Christians at their Death will give Glory to God.*

*Q. Do*

*Q.* Do they not give Glory to God?

*A.* No. If they did, they would confess their just Deserts that bring them to that Punishment.

*Q.* Why do they not confess their Treasons, Murders, &c. when they come to die for them?

*A.* Because their Church forbids them to confess to Protestants, whom they call Hereticks.

*Q.* How does that appear?

*A.* Upon this Principle, Namely, that no Man owes his Enemy Truth.

*Q.* Why so?

*A.* Because then he owes what may be a means for his Preservation.

*Q.* What Use do they make of this Principle?

*A.* That Protestants being Adversaries to the Church of Rome, her Sons owe them nothing but Ruin and Destruction; and the vilest means they can use for that End are Meritorious and Glorious.

These are the concluding Questions and Answers of the Author's Catechism; which serve likewise for an Introduction to that unparallel'd Piece of Unchristian Slender, whereof I have spoken in the Preface, and where the vile Calumny contain'd in the last Question and Answer is likewise sufficiently confuted. I shall only add one unquestionable Proof of the Falshood of it. The unfortunate King Charles I. was certainly a zealous Protestant: Yet the whole Roman Catholick Nobility and Gentry ventured their Lives and Fortunes in his Service. And tho' the signal Services they had done him were soon after forgot by his Protestant Successor, they were always so eminent for their Loyalty to him, that a facetious Gentleman at Court took one Day the Liberty to tell King Charles II. that the Papists were the best Cattle he had: For tho' they had been sold thrice, he had them still upon his Hands. Nay soon after the King's Restoration 'twas to the pure Zeal of the Catholick Lords for his Majesty, that the Protestant Bishops ow'd in a great Measure their being restored to the House of Lords. For there was not a Catholick Lord but gave his Vote for them. And they had no other Motive to induce them to it, than the Prospect of

strengthen the King's interest in that honourable Assembly, by the Addition of 26 sure Friends to the Crown; as they doubted not but they would always be. So notoriously false is it what the *Catechist* affirms: viz. *that Protestants being Enemies to the Church of Rome, her Sons owe them nothing but Ruin and Destruction.* And as this is the whole Foundation of his malicious Answers to the other six Questions, 'tis plain they are as false as the Principle, on which they are grounded. 'Tis false, (I say) that *Roman Catholick Criminals receive Absolution upon Condition that they deny or conceal the real Crime for which they die.* 'Tis likewise false, that it is a Principle of our Religion; *That no Man owes Truth to his Enemy.* On the contrary we are expressly taught, that *Faith, Justice, Truth, and Honesty are Duties we owe to all Mankind.*

Ay, but our Church forbids us to Confess to Protestants, whom we call Hereticks. What! would the *Catechist* have the *Roman Catholicks*, that are executed, confess their Sins to the Ordinary of Newgate, to have them cry'd about *London-Streets*, as soon as the Breath is out of their Bodies! I frankly own they make it a Matter of Conscience not to die in the Communion of *Paul Leraïn*, and have so mean an Opinion both of his *Absolution* and *Secrecy*, that they will never trust to either.

However the *Catechist* will needs have it that *Jesuits*, *Priests* and others among us, that are executed for *Treasons*, *Murders*, &c. die not like Christians. *Because* (says he) *they do not confess their just Deserts, that bring them to that Punishment.* Well! I bless God, I never yet heard of any one *Priest* or *Jesuit* executed for *Felony* or *Murder* in *Great Britain*, as the Author's Words plainly insinuate. And so that Part of his Charge is as trifling, as it is malicious. And as to those among the *Catholick Laity*, who come to that Misfortune, tho' they seldom care for making Speeches at the Place of Execution, I never heard of any one that denied the Fact, for which he was justly condemn'd. Nor is it lawful to do it upon any Pretence whatsoever: Nay I am sure there is not a *Priest* in *England* or elsewhere, that would give Absolution to a Criminal, who should offer

fer to deny with his dying Breath the *Felony* or *Murder* he had really committed.

But as to the Crime of *Treason*, the *Catechist* either means those *Jesuits* and *Priests* who have been executed by the *Sanguinary Laws* of *Queen Elizabeth*, merely for performing their *Priestly Functions* (an Account whereof may be seen in *Stow*) and this Sort of *Treason* they never were ashamed to own : Or he means those *Jesuits*, and *Laymen*, who suffer'd in *Oate's Plot* ; and if these were the Persons that died not like *Christians*, because they disown'd the Fact for which they suffer'd, then the *primitive Martyrs*, who in the very first general Persecution under *Nero* were put to Death for burning the City of *Rome* (as it was alledg'd against them) must also be accused of *not dying like Christians*, since they all unanimously disown'd the Fact. And the Case is so exactly parallel, that the *Catechist* must be lost to all Shame as well as Conscience, if after the Nation has been so solemnly disabused in Reference to that *Sham-plot*, and the innocent Sufferers in it so fully clear'd, he persists to maintain that the *Papists* were any more guilty of Conspiring against King *Charles II.* than the *primitive Christians* were of Burning *Rome*. But if the *Catechist* speaks of Executions of a later Date. I shall only desire him to remember, that *Papists* were not the only Sufferers in those Occasions ; For they died in very good *Protestant* Company : And I never heard any one say, but they died as much like *good Christians*, as their *Protestant* fellow-Sufferers.



# T H E APPENDIX.

*Wherein it is chiefly proved, that Popery is nei-  
ther a traiterous nor bloody Religion.*



**T**H E Roman Catholick Religion, as it differs from Protestantcy, was in Possession of whole Christendom for many Ages before the pretended Reformation: And at this very Time is profess'd by the most learned and flourishing Kingdoms of Europe. It was brought into England above Eleven hundred Years ago, where it flourish'd without any Change for the space of Nine hundred Years together; and in that Tract of Time has frequently been water'd with the Blood of Martyrs, adorn'd by innumerable Persons eminent for Holiness and Learning, confirm'd by innumerable Decrees of Councils, supported by the whole Legislative Power of the Nation, and maintain'd by the Authority of the very best, the wisest, and most glorious Kings that England ever produced.

Now suppose a Man should have the boldness to assert, that for so many Ages together all the *British Kings and Bishops*, together with their *Councils, Universities, and Parliaments*, were either Madmen or Atheists, would not every Man of Sense and Modesty cry out Shame upon him? Yet our *Catechist* has ventur'd to do no less than this, when in the Fury of his Zael  
against

**Appen. Roman Catholics Vindicated. 151**

against *Papery* he bestow'd upon it the Seven outrageous Titles of a *superstitious, idolatrous, damnable, bloody, traiterous, blind, and blasphemous Religion*: Which in Effect is charging all the foremention'd honourable Professors of it with downright *Folly* or *Atheism*: Since it is manifest, that if this infamous Character be really due to the *Roman Catholick Religion*, a Man must be either a *Fool* or *Atheist* to make open Profession of it. Let the *Catechist* answer it as he can.

But why do I here trouble my self with repeating this scurrilous Piece of Slander, which doubtless must in the Judgment of all sober Men discredit the Author himself much more than those it strikes at? My Answer is, That the Occasion of my repeating it here is the Author's repeating it in the *Appendix* of his *Catechism*, where he pretends to prove the whole Charge in *Seven distinct Paragraphs*, answerable to the *Seven Titles*, he has bestowed upon us: Two of which I intend to take here chiefly under Examination: For the greatest Part of the rest is already answer'd in the preceding *Tract*.

The 6th and 7th *Paragraphs* under the Two Heads of *Papery* being a *Blind* and *Blasphemous Religion* are so exorbitantly *scurrilous* and *abusive*, that they look more like the Ravings of a Person in a raging Fit of Madness, than an *Invective* compos'd by a Man in his Senses. In the latter of the Two, *St. Gregory the Great* is represented by him as a *Blasphemer*. I thank him however, for allowing that great *Saint* and *Doctor* of the *Church* to have been a *Papist*, and I am in no Pain about his Letter to the Emperor *Phocas*. After that he charges several of our approved *Divines* with teaching, that *Jesus-Christ* was capable of *Vice* and *Folly*; and accuses our whole *Church* of *Attributing* all the *Prerogatives* of the *Divine Nature* to the *Blessed Virgin* and the *Pope*: Both which are detestable *Calumnies*: Then he proceeds to compare us with the *Jews*, *Turks*, *Heathens*, and those of *Calicut* who adore the *Devil*; nay he gives their Principles the Preference to those of *Papists*; and concludes, with this noble *Euphemism*,  
SUCH IS THEIR BLASPHEMY ! I leave Protestants them-

selves to make what Judgment they think fitting of such an unchristian Writer.

But in the 6th Paragraph upon the *Blindness* of *Popery*, there is a Piece of such an extraordinary Size of Slander, that I cannot but record it here to the everlasting Honour of the Author. *Popery*, (says he) is a *Blind Religion*, which leaves the *Papists* no Sense nor Notice of many Sins: No Conscience of the most: No Fear of any: No not of the worst; such as themselves call deadly Crimes: Nay it gives as much Security to such Wickedness, as the Heart that has sold it self to it can wish for; pag. 36. 37. Was there ever any Thing so extravagant! Truly there is but one Thing can be alledg'd to excuse it, viz. that the Author was not *compot mentis* when he wrote it.

What follows has something in it very childishly ridiculous, viz. That as a certain General first blinded his Men, and then led them into the Enemies Quarters, just so do our Priests. And all the Answer that can be had from the common Sort amongst them is this. Namely, they believe as the Priests bids them, and if he deceives them THE DEVIL TAKE HIM, pag. 37. I heartily exhort the Catechist to remember that the Devil is the Father of Lies: And will certainly challenge those as his due, who shew themselves to be his true Children by following such an infamous Practice.

I come now to the Two remaining Articles of Impeachment against *Popery*, viz. its being a *traiterous Bloody Religion*. Which is so foul a Character in the Eyes of all Mankind, that I hope it will not be taken amiss, if I endeavour to wipe it off.

### §. 1,

#### *Popery is not a traiterous Religion.*

First then I observe, that if *Popery* were a *traiterous Religion*, it would have been morally impossible that so many *Kings* and *Nations* should ever have embraced it. Yet there is scarce a Nation in the known World



World, but has embrac'd it some Time or other, nay and continued in the Profession of it for many hundred Years together. At this very Time the *Emperor*, the *Kings of France, Spain, Portugal, and Poland*, besides numberless other *Sovereign Princes* of a lower Rank, are not only stanch *Papists* themselves, but extremely jealous of the least Change of Religion in their respective Dominions. And are all these so careless of their own true Interest, or so little concern'd for the safety of their *Crowns and Persons*, that if they found by Experience, that *Papery* is a *traiterous Religion*, destructive to Loyalty even by its Principles, and encouraging Subjects to rebel against their Princes, they would profess themselves the Protectors of it? This surely cannot be probable. 'Tis therefore manifest that *Roman Catholick Princes*, who cannot be ignorant of the Principles of their own Religion, are fully satisfied, that *Papery* is not prejudicial to the *Prerogative* of Sovereigns; that *Canonical Obedience* to the *Pope* is not inconsistent with the *strictest Allegiance* to *Kings*; that it neither teaches *Treason* nor *Rebellion* against *lawful Powers*; and that by Consequence it is not a *traiterous Religion*, as the *Catechist* is pleased to stile it.

In effect, there is not a *Catholick King* in *Europe*, but is as faithfully obey'd by his Subjects, as any *Protestant King* whatsoever. Nay even those little Princes in *Italy*, who border next upon the *Pope's* Dominions, would make no Difficulty to oppose him with open Force, if he should invade their *just rights*, and they would be as well served by their Subjects in such a Cause, as any other. Which is a convincing Proof, that their *subjection* to the *Pope* in *Spirituals*, and their acknowledging his *Headship* or *Supremacy* over them in a meer *Spiritual Capacity*, is no Prejudice to their *Loyalty*, nor a Handle for *Treason* or *Rebellion* against their *lawful Sovereigns*.

But let us turn our Thoughts a little homewards, where in the space of a little more than 150. Years, since the Beginning of the *English Reformation*, we shall find more Blood spilt in *Rebellions* on the score of *Religion*

lign by the Hands of such as stile themselves *Protestants*, than in the space of 900 Years before it. I say, on the Score of Religion; For all the Blood that was spilt in Scotland for the dethroning of Queen Mary, and that large Effusion of it in England during the Civil Wars had no other Pretence to colour it than that of Religion: Otherwise King Charles (whose Motto was, *pro Religione & Patria*) would not be a *Protestant Martyr*; and it is well known they were not *Papists*, but dissenting *Protestant Brethren* (as they are usually stiled) that brought him to the Block.

I shall only add this Observation, That from the full Establishment of Christianity, that is, of *Papery* in England till the Norman Conquest, which contains about 400 Years, there were the fewest *Rebellions* in it that ever were known. And yet the Religion call'd *Papery* never flourish'd more in this Island than during those four Centuries, in which it produced the most glorious Race of Kings, that ever graced the British Throne. It was chiefly to the Religious Generosity of those Times, that England was indebted for the best Part of her richest Foundations, and those noble *Abbeys* and other *Religious Houses*, which till they fell a Prey to the Luxury and Avarice of an Arbitrary Prince, were not only a sure Refuge for all indigent Travellers, but a constant Relief for all the neighbouring Poor about them. Nay 'tis to those very Times of zealous *Papery*, that *Protestants* are still indebted not only for many of their most stately *Cathedrals* yet standing, but particularly for both their famous Universities of *Cambridge* and *Oxford*, the one founded by *Sigibert*, the other by *Alfred*, two Kings of the Saxon Race. And is it not very strange, that if *Papery* were a traiterous Religion, a Nation Professing it should flourish most, and enjoy the greatest Tranquility in those very Times, in which it was the most zealously addicted to it? This surely will appear morally impossible to any thinking Man: Because Treachery is the Source of Wars and Confusion; and these bring Misery and Desolation into a Country, where they prevail.

However

However the *Catholic* will say, perhaps, That tho' they may be loyal to Princes of their own Religion, are bound by their Principles to seek the Destruction of *Protestants*. But this vile Calumny is easily answer'd in the *Preface*, where I took Notice the *Dutch*, who are none of the least politick People in *Europe*, make no Difficulty to admit *Roman Catholics* into their Troops, and employ them against *Catholic* Prince, when the Service of the Commonwealth requires it. So well are they assured of Loyalty, and that the very Principles of their Religion oblige them to it. Nay may we not confidently say, that unless the *Prince of Orange* himself, in all the World esteem'd a wise and Politick Man, had been fully convinced of this Truth, he could never have made such an impolitick Step, as bringing Six thousand *Papists* over with him to fight against a *Papish* Prince? What Pity therefore is it, that a *Catholic* was not of his Privy Council, to let him see that *Papery* is a traiterous Religion, and so dissuade him from trusting himself in the Hands of so confiable a Body of *Papists*, who would certainly betray him? For 'tis very certain, that not one either of his *Dutch* or *English* Counsellors, no not *Bishop Burnet* himself that scourge of *Papists*, nor the *Earl of Salisbury*, who had been one himself and came with him, knew any Thing of this important secret.

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## §. 2.

*the Loyalty of the English Roman Catholics during the Civil Wars,*

TELL, but are there no Domestic Instances of *Catholic Loyalty*, to *Protestant Princes*? Yes, surely. we need but look back upon the Transactions in *Kingdom*, when it was the Theater of a bloody Civil

Civil War, and we shall find such memorable Instances of it, that the *Catechist* must have a Forehead doubly plated with Brass to accuse us of having had a Hand in the Death of King *Charles the First*; as he does in his pretended Proof of *Papery* being a *traiterous Religion*, pag. 36. Nay he may as well accuse *Papists* of the Murder of *Julius Caesar*; and the one will be believed as much as the other by Men of Sense and common Honesty.

But Protestant Historians have themselves taken sufficient Care to transmit to Posterity both the *Names* and *Religion* of the Authors of that bloody Tragedy. In Effect, we need but have Recourse to common Sense to be convinced that they who took up Arms against the King, who seiz'd his Magazines and Towns, who charged him in the Field, and pursued him with Fire and Sword till they made him their *Prisoner*, were alone the *Parricides* that took away his Life: And nothing can be more ridiculously injurious, than to impute any Part of the Guilt of it to those who were ruin'd in their Fortunes, and lost their Lives in Defence of him.

I have a Catalogue by me of above 200 *Catholicks*, some Men of Quality, most Gentlemen of ancient Families, who died in the Bed of Honour for His Majesty, and seal'd their Loyalty with the last drop of their Blood: viz. 16. Colonels, 18. Lieutenants Colonels, 16. Majors, 72. Captains, 21. Lieutenants and Cornets, 43. *Voluntiers*, and 17. more, whereof there were 2. Lords, 11. Knights, and 4. private Gentlemen, whose Posts in the Army are not specified in the List. And if so many *Catholick Officers* lost their Lives, it cannot be doubted but the Number of those that escaped was much greater, as likewise that of common Soldiers in Proportion. Whereas the Challenge has been often made to *Protestants* to produce ten *Papists*, I may say two, who in all that Confusion of Civil Wars ever drew their Sword against the King.

I shall produce the Testimony of some Protestant Writers, who are above all Exception. First, Dr. *Sunbop* in his Book intitled *The surest Establishment of*  
the

**Appen. §. 2. during the Civil Wars. 157**

the Royal Throne, pag. 30. writes thus. It is a Truth beyond all Question, that there were a great many noble, brave, and loyal Spirits of the Roman-*Persuasion*, who did with the greatest Integrity, and without any other Design than satisfying Conscience, adventure their Lives in the War for the King's Service. And that several, if not all of those were Men of such Souls, that the greatest Temptation in the World could not have perverted, or made them desert the King in his greatest Miseries. How different is this from the Character the Catechist has given of us!

2dly, A Protestant Bishop (for he was the reputed Author of the Book) in his State of Christianity in England, pag. 25. writes thus of us. The English Papist (says he) for his Courage and Loyalty in the last War deserves to be recorded in the Annals of Fame and History. And perhaps this may not be unworthy of Notice, that whensoever the Usurper, or any of his Instruments of Blood or Sycophancy resolved to take away the Life or Estate of a Papist, it was his LOYALTY, not Religion, that exposed him to their Rapine and Butchery.

This agrees exactly with what is writ in the History of the Pyrenean Treaty printed in Holland, pag. 4. viz. that he Duke of Crequi, at the Request of the Queen-mother of France, interceding for a Mitigation of the Persecution against Papists, Cromwel made Answer, That they were his greatest Enemies.

3dly, The Author of the present State of England, printed Ann. 1692. writes thus. There are some few Families in several Parts of England have persisted in the Romanish Religion, and are usually call'd Papists. Against these there are divers severe Laws. But their Number being not considerable, NOR THEIR LOYALTY FOR MANY YEARS LAST PAST QUESTIONABLE, these Laws have been more rarely put in Execution.

These Protestant Testimonies are Authentick Proofs of the loyal Behaviour of Roman Catholics during the Civil Wars. I shall only add one Remark, That in those turbulent Times when Loyalty was put to the hardest Trials, and even some bright Stars of the Church of England fell, tho' their main Body stood firm to the Crown; in those Times, I say, the Loyal-

ty of *Roman Catholics* was so conspicuous, and so well known, that *Papist* and *Cavalier* were become Synonymous Terms. Because there was not a *Papist* but was esteem'd a *Cavalier*, nor a *Cavalier* but was nick-named a *Papist*.

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## §. 3.

*KING CHARLES II. preserv'd by Roman Catholics after the Defeat of his Army at Worcester.*

NOR did their Loyalty End with the Life of King Charles I. but continued the same to his Protestant Successor, who after the fatal Defeat at Worcester, ow'd his Preservation next to God to the inviolable Fidelity of *Roman Catholics*, whom neither the Promises of a considerable Reward could corrupt, nor the Threats of certain Death deter from their Duty.

My Lord Clarendon, Part. 3. Book 13. pag. 321. is pleas'd to say, *It is a great Pity that there was never a Journal made of that miraculous Deliverance.* But what hinder'd his Lordship from making such a Journal, since in the very same Page he tells us in the Margin, *That he had all the Particulars of the King's Escape from his own Mouth?* I can guess at no other Reason for it, than that his Lordship was afraid to foul his Paper with the Names of too many *Papists* concern'd in it. Since therefore this noble Peer was pleas'd to content himself with barely lamenting the Want of such a Journal; I hope it will not be unacceptable either to the Protestant or Catholic Reader, if I present the Publick with a short Abstract of one printed many Years ago, and subscribed by Two of those worthy Patriots, who were themselves principal Actors in the glorious Undertaking of the King's Deliverance. However the Journal I promise is only of the six first Days after the

the Loss of the Battle : When there was the strictest Search made after his Majesty's Person, and the Reward of a Thousand Pounds was promised to the Discoverer, and the Penalty as in Cases of *High Treason* denounced against any one that should conceal him, For it was in those six Days of the King's greatest Distress, that he was entirely in the Hands, and under the Protection, of *Roman Catholics* : As will appear from the following Account.

*Wednesday* the 3d of *September* Ann. 1651. was the fatal Day, on which the King's Army was defeated at *Worcester*, and himself forced to fly attended on by several Lords and Gentlemen : Amongst whom was my Lord *Wilmot* : and Colonel *Giffard*. The Darkness of the Night favour'd their Flight ; and Colonel *Giffard* (who was a *Catholic* Gentleman of *Staffordshire*, and well acquainted both with the Roads and *Catholic* Families of that Country) served as Guide, and conducted the King to *White-ladies*, where he arrived on.

*Thursday* Morning. Here his Majesty changed his Cloaths, cut his Hair, colour'd his Face brown with Walnut-leaves, put on a patch'd Coat, a coarse Shirt, a pair of clouted Shoes, and every Thing else suitable to the Dress of a poor Country Peasant. Being thus disguised he dismiss'd all his Retinue, and committed his Person to the Fidelity of the *Pendrels*. These were three Brothers ; *William*, who was Tenant in a Neighbouring house of the *Fitzherbert's* call'd *Boscobel*. The other two call'd *Richard* and *John* were poor labouring Men at or about *White-ladies*. The King spent the rest of this Day in a Neighbouring Wood, accompanied only by *Richard Pendrel* : For his Brother *John* was gone to conduct my Lord *Wilmot*, as shall be seen more at large immediately. When it grew dark, his Majesty attended only by the same *Richard* set forward towards *Madely*, a little Town or Village in *Shropshire* situated near the *Severn*, with Intention to pass that River into *Wales*. But coming near the Place, one Mr. *Wolf* a *Catholic* of *Madely* inform'd his Majesty, that all the Fords and Passages were so strongly

strongly guarded, that he could not avoid being taken if he proceeded: And it being dangerous either to enter into the Town, or return by Day-light, the King took up his Lodging in one of Mr. Wolf's Barns, where he continued all

*Friday*; and towards the Evening return'd back into *Stafford-shire* with *Richard* his faithful Guide, who brought him to his Brother *William* at *Boscobel*; which Place they reach'd towards the Morning of

*Saturday*, And here it was that to prevent the Danger of the King's being discover'd by those, who might come to Search the House, he was conceal'd in *Boscobel-wood* in the Tree since call'd the *Royal Oak*, together with Colonel *Carloes* a *Catholick* Officer in the King's Army, who after the Loss of the Battle had fled thither for Shelter, Under which concealment his Majesty was forced to continue the greatest Part of *Saturday*, and

*Sunday*, Till about Midnight he was conducted by the *Pendrels* on a Millers-horse to *Mosely*, the House of one Mr. *Whitgrave* a *Catholick* Gentleman of a good Estate: Where he was very well accommodated with Lodging and Diet, and served with great Respect by the Master and Mistress of the House, and Mr. *Hudleston* the Priest of the Family. And in this Sanctuary he continued all

*Monday* and *Tuesday* till about Midnight, when his Majesty took leave of his faithful Host, and was brought by my Lord *Wilmot* to *Bentley*, the House of Colonel *Lane*, and distant three Miles from *Mosely*.

This is the *Journal* I promised as a Supplement to that Part of my Lord *Clarendon's* History, where he so much laments the Want of it, and wherein his Lordship's Memory was pleased to fail him. But as I was unwilling to interrupt the series of my *Journals*, or perplex it with a Mixture of Accidents not so immediately relating to his Majesty; I have yet said nothing of the Adventures, that befel my Lord *Wilmot* with his faithful Guide *John Pendrel*, and by what lucky Accident his Lordship came to rejoin the King: Of which I shall now give a brief Account for the clearer Understanding of the *Journal* I have made:

On



On *Thursday* Morning the Day after the Battle, as soon as the King had dismiss'd his Retinue from *White-ladies*, my Lord *Wilmot*, who was one of the Number, took *John Pendrel* to guide him into the common Road between *York* and *London*, intending to make his Escape that Way. But finding the Ways block'd up on all sides, his Lordship took Refuge in the House of one Mr. *Huntbatch* of *Brinsford* near *Moseley*, and about four Miles from *White-ladies*: From whence he sent his Guide *John* to *Wolverhampton* to see how Matters stood there. But *John* finding no Security in those Quarters, as he was going back to my Lord *Wilmot*, by the singular Conduct of Divine Providence met the abovesaid Mr. *Hudleston*, whose Person and Character he was very well acquainted with, and therefore made no Difficulty to let him into the whole Secret: viz. that he had left the King on *Thursday* at *White-ladies* with his Brother *Richard*, and that himself had the same Day, but in vain, endeavour'd to forward the Escape of a Man of Quality, who lay then conceal'd at *Brinsford* near *Moseley*, and would certainly fall into the Hands of the Rebels, unless he could prevail with Mr. *Whitgrave* to receive him into his House at *Moseley*. Whereupon Mr. *Hudleston* immediately took *John* home with him, and there propos'd the thing to Mr. *Whitgrave*, who without Hesitation undertook the Concealment and Protection of his Lordship; made him a Visit at *Brinsford*, and about ten of the Clock at Night brought him to his own House. But because the Stables were too near the common Street, he sent my Lord's Horses to Colonel *Lane* at *Bentley*, a near Neighbour of his, whose Honesty he told my Lord *Wilmot* he could safely depend upon.

The next Day being *Friday*, *John Pendrel* was sent back by his Lordship to *White-ladies*, to know what was become of the King. But all the Intelligence he could get was, that his Majesty was gone towards the *Severn* with his Brother *Richard*, with Intention to pass into *Wales*. Upon this Information my Lord *Wilmot* resolving to follow the King thither, sent back for his Horses from *Bentley*, and went thither the next Night, design-

ing to take the Advantage of a Pass, which (as his Lordship had been inform'd) Mrs *Lane* had casually procured for her self and a Servant, for a Journey to *Bristol*: And *John Pendrel* went back to *White-ladies*.

The next Day was *Saturday*, and Mr. *Whitgrave* heard nothing of the King all that Day. But on *Sunday* early in the Morning, as he was Entertaining himself with Mr. *Hudleston* full of Anxiety for the King's Safety, *John Pendrel* came running to him in great Hast, and told him that his Majesty having been disappointed of his design'd Passage over the *Severn*, was come back with his Brother *Richard*, and was then at *Boscobel* in great Perplexity, what Course to take for his farther Security. Whereupon Mr. *Whitgrave* and Mr. *Hudleston* being deeply concern'd for the King's eminent Danger, took *John* with them and went immediately to *Bentley*, where being admitted to my Lord *Wilmot*, they acquainted him how Matters stood: And it was resolv'd upon mature Deliberation, that my Lord should come back about eleven at Night to *Moseley* in Order to meet the King there: That *John* should return to *Boscobel*, and from thence conduct his Majesty about the same Time of the Night to a certain Station near Mr. *Whitgrave's* House, where Mr. *Hudleston* was to attend and receive him. All which was perform'd accordingly: Only the King came about two Hours later than my Lord *Wilmot*. And here it was his Majesty was shelter'd from *Sunday* to *Tuesday* Night, as I said before. But on *Monday* Night my Lord *Wilmot* parted from *Moseley*, and went back to *Bentley* to prepare all things for the King's Reception there, and take due Measures with Colonel *Lane* for his secure Passage into *France*.

During his Majesty's stay at *Moseley* he was lodg'd in Mr. *Hudleston's* Chamber by Reason of the Convenience of a direct Passage, which that Chamber had into a private Hole, where the Priest of the Family was often forc'd to lurk. And his Majesty was once forced to take Shelter in it upon a sudden Alarm, that a Party of the Rebels were coming towards the House. Their Approach was timely discover'd: And the King being convey'd

onvey'd into this private Place, Mr. *Whitgrave* had the Presence of Mind to go down and meet the Soldiers at the gate in Order to prevent a farther Search. They Seiz'd violently upon him, and would have hurried him to Prison as a Person engaged for the King at *Worcester*; but he assured them, he had been a long Time Sick and Infirm at Home; and call'd in Neighbours to attest the same. Whereupon they became more tractable and let him go. And so his Majesty was released from his Confinement, and the Night after conducted to *Bentley*.

This is an exact Summary of Mr. *Hudleston's* printed Relation: The Veracity whereof cannot in the least be question'd: Since it contains nothing but Facts he either was an *Eye-Witness* of, or had from the *Pendrels* themselves; one of which never quitted the King from *Thursday* Morning till *Sunday* Night, when Mr. *Hudleston* conducted him into Mr. *Whitgrave's* House. His printed Relation is Subscribed.

*Thomas Whitgrave,  
John Hudleston,*

I need not acquaint the Reader how well the King was entertain'd by Colonel *Lane* at *Bentley*; or how Serviceable that loyal Protestant Family was in completing the Glorious Work of his Majesty's deliverance, so happily begun by *Roman Catholics*. For all the Particulars of this latter Part of it both as to *Persons*, *Time*, and *Place*, are so fully and distinctly set down by my Lord *Clarendon*, that nothing can be added to the Exactness of his Relation. Nay his *Lordship* appears on a sudden like a Man broke loose from very disagreeable Company, and every stroke of his eloquent Pen discovers the inward Satisfaction of his Mind, in particularizing the Adventures that beset his Majesty from the Moment he was put into the Hands of his good Protestant Subjects: Whereas his *Lordship's* Account of the Six memorable Days I have spoken of, is so very lame and defective, so intricate and obscure, nay even so wide from the real Truth, that it is plain

his *Lordship* was handling a Subject, in which he could find no manner of Relish : And which would have redounded too much to the Credit of his Majesty's *Catholick* Subjects, had he set it in a clear and true Light. I shall make bold to produce some few remarkable Instances of what I say.

*First*, his *Lordship* stifles the Names of all the *Catholick Houses*, in which the King was Shelter'd. So that neither *White-ladies*, nor *Boscobel*, nor even *Moseley*, is so much as once mention'd in his Book.

*2dly*, Neither Colonel *Giffard*, who conducted the King to *White-ladies* ; nor Mr. *Wolf*, who hid him in his Barn ; nor Mr. *Whitgrave*, who lodg'd him in his own House from *Sunday* till *Tuesday* Night, nor finally any one of the three honest *Pendrels*, who were so signally instrumental both to his Majesty's and my Lord *Wilmot's* Preservation, is ever once nam'd by his *Lordship*. And let any one judge what sort of a Narrative of the King's Escape that must be, in which not one of the foremention'd Names either of *Places* or *Persons* is to be found.

*3dly*, His *Lordship* tells us pag. 319. that on the Morning after the Battle, his Majesty, after having discharged his Servants, betook himself alone into an adjacent Wood. Whereas nothing is more certain, than that *Richard Pendrel* accompanied the King all that Day in the Wood, and at Night guided him every step of the Way to *Madely* on the *Severn*, and the next Night back again to *Boscobel* : Tho' his *Lordship* pag. 322. is pleased to allot this Piece of Service to Captain *Careless*, alias, Colonel *Carloes* ; to avoid as I suppose the fülling his noble History with the ignoble Name of *Richard Pendrel*.

*4thly*, His *Lordship* by I know not what strange Mistake or Forgetfulness declares positively p. 324. That the King never was carried to any Gentleman's House : And he leaves his Readers to guess, whether the *Papists* used this Caution for the King's Safety, or their own. But I dare confidently say his *Lordship* has injured the Credit of his own History much more, than the Reputation of those loyal Patriots, by so palpable a Misrepresentation.

tation of the Matter: What! Was Mr. *Whitgrave* no Gentleman! Was not *Moseley* a Gentleman's House! And was not his Majesty shelter'd there from Sunday to Tuesday Night! Was it not there that the courageous Mr. *Whitgrave* expos'd himself to the Fury of the Soldiers, whilst his Majesty was secured in the lurking Hole, formerly the Sanctuary only of Priests! And how then could his Lordship be capable of such an Oversight as to affirm, that the King never was carried to any Gentleman's House? Nay had it not been for the worthy Gentleman of this House, where both the Lord *Wilmot* and his Majesty were harbour'd, 'tis probable they had never been brought acquainted with Colonel *Lane*, who was afterwards so great an Instrument of the Escape both of the one and the other.

I omit several other Particulars, wherein the Narrative his Lordship has dress'd up differs as much from Mr. *Hudleston's* plain Relation, as a Romance differs from true History. And all this his Lordship seem'd to be driven to for no other Reason, than to avoid the ungrateful Task of mentioning either *Moseley* or Mr. *Whitgrave*, or any of the *Pendrels*; whose Names deserve to be transmitted to Posterity in Letters of Gold. And here I heartily wish our Adversaries would reflect seriously with themselves, how much it is to be suspected, that Roman Catholics have seldom or never entire Justice done them by common Protestant Writers, since so great a Man as my Lord *Clarendon* suffer'd himself to be carried away by the Violence of Prejudice to a Partiality never to be excus'd. However, if these Papers should ever happen to fall into the Hands of any Protestant, I hope at least he will be fully convinced, that Roman Catholics deserve not the foul Character, which the Catechist has given of them; and that they, who gave such signal Proofs of their inviolable Fidelity to two Protestant Princes Successively, even in the Time of their greatest Distress were not taught by the principles of their Religion, to seek the Destruction of Protestants by any Means possible, or to practice Treason and Rebellion against their lawful Sovereigns, as this vile

Writer has had the Malice to affirm. But let us now consider the *Facts*, he has pick'd up to give some Colour to this unchristian Calumny.

§. 4.

*The Facts produced by the Catechist to prove Popery a traiterous Religion are wholly impertinent.*

**T**HE Facts he has produced are five in Number ; two foreign, and three domestick. The two foreign ones are the Murder of Henry IV. of France by Ravaillac, and the Poisoning of an Emperor with a consecrated Host : Upon which the Catechist makes this smart and witty Remark (for he can be very Witty when he pleases) *that he never yet met with a Religion before, that could poison their God to kill their Emperor.* But it is absolutely false that the Emperor (Henry VII. whom the Catechist means) was poison'd with a consecrated Host. As Natalis Alexander has fully proved, T. 7. Hist. Eccles. p. 272. & seq. And if it were true, could not justify the Catechist's Charge. For when any particular Practice is ascribed to such or such a Religion, the Meaning of it is not, that there are some Persons of that Religion, who do so or so : But the true Meaning is, that they are taught to do it by the Principles of their Religion. Now if the Catechist can prove, that either Ravaillac, when he stabb'd the King, or the Sacrilegious Priest, whom he supposes to have poison'd the Emperor with a consecrated Host, acted according to the Rules and Principles of their Religion, then he will have Reason to cry out, *he never met with such a Religion before.* But if he cannot prove any Thing like this, as he knows very well he cannot, nothing can be more impertinent than to produce those Facts for Proofs, that Popery is a traiterous Religion. For I only desire him to answer me this short Question, whether every Religion be traiterous, that has

has had *Traitors* of its *Communion*? If so, wo be to a certain Church I know.

But let us put a familiar Instance. Great Numbers of *Protestants* both Men and Women are yearly condemn'd in *London* for *Thieving, House-breaking, Murder, &c.* Suppose now some wise aker upon a Day of Execution should ask what *Religion* those Men and Women were of, that were going to Suffer? And, being told they were all true *Protestants*, should with Hands and Eyes lifted up to Heaven cry out, *he never met with a Religion before that taught Thieving, Murder, &c.* would he not deserve to be rewarded with a Fool's Cap? I leave the *Catechist* to make the Application of the *Parable*, as his own Judgment shall direct him. However, the Moral of it is instructive, and will inform him, that there may be and will be *wicked Men* in all *Religions* whatsoever, and that the Crimes they fall into are not to be ascribed to their *Religion*, unless its very *Principles* encourage their Wickedness.

Thus much for the *Catechist's* two *foreign* Instances to prove *Papery* a *traiterous Religion*. His three *domestick* ones are set down thus. *Their Attempts on Queen Elizabeth by Pistol and Dagger, on King James by the Powder-Treason, on King Charles the First, &c.* Here he accuses us of having had a Hand in the Murder of King Charles, as I mention'd before. But I hope I have said enough concerning that Matter to make him blush, if he be capable of it.

As to the first Fact he speaks of, viz. *the Attempts of Papists on Queen Elizabeth*, I presume he chiefly means *Babington's Conspiracy*, of which *Cambden* himself gives such a confused Relation, dress'd up with Circumstances so very improbable in themselves, and interwoven with so much *Court-Juggle*, that *Sanderson* a *Protestant Historian* in the *Life of Queen Mary of Scots*, has the following remarkable Words relating to that Business. *Which Design* (says he) *is so piec'd and patch'd together by those that write of it, as if each Man's Fancy in Reference to the Publick must needs take Effect of Rebellious Interpretation.* pag. 113. 114. And in the very next Page he tells us, that the *Queen of Scots* being then  
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committed to the close Custody of Sir *Amias Pawlet*, his *Baker* (*Cambden* calls him his *Brewer*) was bribed by Secretary *Walsingham* to counterfeit a Fidelity to her, and offer his Service by Means of a private Hole in the Wall, to convey Letters to and fro between her and the Conspirators: *Which Letters* (says *Sanderſon*) *were ſure to be open'd and read by Walsingham, who got the Keys of the Cyphers, and HAD ANSWERS COUNTERFEITED TO INVOLVE WHOM HE PLEASED TO SUSPECT IN THE PLOT.* And who does not ſee that any Plots, may be hatch'd, ripen'd, and model'd into what Shape you pleaſe, by ſuch vile Artiſices?

I ſhall add this one Reflection more: viz. that if it were literally true as the *Catechiſt* ſays, that the *Papiſts* form'd ſeveral Attempts upon Queen *Elizabeth* by *Piſtol* and *Dagger*, 'tis morally impoſſible that in a Reign of 43 Years not one of them ſhould take Effect, at leaſt ſo far as to be only prevented in the very Execution. For ſince any Man is Maſter of another Man's Life, if he does not value his own, there's nothing can hinder a Man ſeriously bent upon ſuch a Villany, and fully reſolved to hazard his own Life, from finding an Opportunity to attempt it at leaſt ſome Time or other: As is manifeſt from innumerable Examples both at Home and Abroad. And ſince no one Deſign of this Nature was ever brought to the Ripeneſs even of an ineffectual Attempt in ſo long a Reign as that of Queen *Elizabeth*, I may modeſtly ſay, the many pretended Deſigns upon her Life with *Piſtol* and *Dagger* favour more of *Romance* than Reality. And indeed the plain Truth of the Matter is, that the principal Deſign of *Babington's* Conſpiracy was to ſet the Queen of *Scots* at Liberty, and reſcue her out of the Jaws of Death. But there was a Neceſſity in thoſe Days of keeping the Peoples Ears continually warm with diſmal Cries of *Popiſh Plots*, both to prepare them for the barbarous Murder of a *Popiſh Queen*, tho' an abſolute and independent *Sovereign*, and to palliate the ſevere Treatment of *Roman Catholics* in thoſe Times.

But



But take it now for granted, that *Babington* was guilty of the execrable Design laid to his Charge. what does the *Catechist* infer from it? He infers, that therefore *Papery* is a *traiterous Religion*.

But since he does not reflect how far this Consequence will go, I shall lend him some Assistance to do it by shewing him, that *Papists* are not the only Persons in the World capable of such a wicked Design. For tho' it be both base and unmannerly to rip up old Stories by way of *Reproach*, 'tis wholly blameless by way of *Self-defence*. Let us then see whether *Protestants* be so guiltless, that they may lawfully throw the first Stone.

*Robert Dudley* Earl of *Leicester* was doubtless a zealous *Protestant*, yet *Cambden* tells us in the Life of Queen *Elizabeth*, p. 345. 346. that in a Council held about the Queen of *Scots*, he gave his Advice that she should be taken away by *Poison*.: And sent a *Divine* privately to *Walsingham* to satisfy him that it was lawful. Now I think *Protestant Poison* is full as bad as a *Papish Pistol*, or *Dagger*. But she was reserved for the Block like her Royal Grandson *Charles the First*.

Not many Years after *John Ruthen* Earl of *Gowry* invited her Son K. *James VI.* afterwards K. of *England* to his House, where he had arm'd Men ready to *Affassinate* him. And had not *Andrew Henderson* one of the *Affassines* relented and open'd a Window to cry out for Help, whilst the King was struggling with *Alexander* the Earl's Brother, he had been dispatch'd in a Moment. *Alexander* was kill'd upon the Place by *John Ramsay*, and the Earl himself by *Dodder Herres*, two of those who came up to the King's Rescue. The History of this *Affassination-Plot*, and his Majesty's truly miraculous Deliverance is recorded by *Cambden* in the Life of Queen *Elizabeth*, pag. 596. but more at large by *Sanderson*, pag. 227, 228, 229. Yet all the *Conspirators* and *Assassins* in it were *Protestants*. A Holy Day was kept yearly in Remembrance of it as long as King *James* remain'd in *Scotland*; but after his Accession to the Crown of *England* it was buried in *Obivion*.

In the Reign of King Charles II. came on the *Rye-house Plot*, to Assassinate both the King and his Royal Brother in their Return from *New-Market*. But it was prevented by an accidental Fire, which obliged the King and the Duke to leave *New-Market* sooner than was expected, and by Consequence before Things were in a Readiness for the Execution of that *horrid Conspiracy*, as it is justly call'd by the late Bishop of *Rocheſter*, who has written the History of it; and the Reader may be sure no *Papists* were concern'd in it, since no Day of *Humiliation* is kept to eternize the Memory of it.

But why do I revive the Memory of these odious Facts? Truly nothing could have induced me to do it, but the necessity I am under of Exposing the Malice and Weakness of one, who from the *treasonable Practices* of some particular *Roman Catholics* will needs infer, that therefore *Popery is a traiterous Religion*. For I should be glad to know how he would relish this Consequence, if I should infer it against the *Protestant Religion* from the Facts I have now mention'd, and many more I have omitted, or what Answer he would give to it. And whether the same Answer will not acquit *Popery* as well as *Protestancy*? I am therefore of Opinion it will be the *Catholic's* best Course to come to a fair Composition, and own Candidly with me that there may be ill Men in all Religions whatsoever: and that their *personal* Misdemeanours cannot be legally charg'd upon the *whole Body or Society*, whereof they are unworthy Members: And this Answer is enough to satisfy any rational Man. Nay either this Answer must likewise suffice to keep off the Scandal of the *Gunpowder-Plot* from touching *Roman Catholics* in general, or I do not see how *Protestants* can vindicate their own *whole Body* from the Infamy either of the Villanies I have already mention'd, or of any other Crime committed by particular Persons of their own Communion.

§. 5.

Of the Gunpowder-Plot.

**H**OWever, I shall touch briefly upon a few Particulars relating to this Plot, for the happy Discovery whereof an *Anniversary Holy Day* has now been kept above a hundred Years. Is it out of pure Gratitude to God, the Nation is so particularly devout on this Occasion? If so, it is highly commendable. For we ought to thank God for all Things: And therefore I cannot deny, but there is all the Reason in the World to give him solemn Thanks, for that the King and Parliament never were in any Danger of being hurt by the Powder-Plot.

What! Dare I have the Confidence to deny that Plot? Or say that the King and Parliament were in no Danger of being hurt by it? My Answer is, that I am far from denying the *Gunpowder-Plot*. Nay I believe as firmly, that *Catesby* with twelve more *Papish Associates* had a Design to blow up King James, as I believe (what *Sanderfon* and other *Protestant* Historians have left upon Record, viz.) that the Father of that same King was effectually blown up by the Earls of *Murray*, *Morton*, *Borbwell*, and others of the reform'd Church of Scotland concern'd in that Conspiracy. However tho' I firmly believe the Design of the *Gunpowder-Plot*, I humbly conceive I may say, the King and Parliament were in no Danger of being hurt by it; and my Reason is, because they had no less a Man than the prime Minister of State for their tutelar Angel: A Person deeply read in Politicks; who had inherited the double Spirit of his Predecessor *Walsingham*; knew all his Tricks of *Legerdmain* (of which I have already spoken) and could as seasonably discover Plots as contrive them. This made *Osborn* a *Protestant* Writer confess plainly, pag. 34. that it was a most Device of the Secretary. And King James himself, after the first Heat of the Business was over, and that his Majesty had dived thoroughly into the Bottom of it, was

was wont to call the 5th of November *Cecil's Holy Day*: As the Lord *Cobham* and others have profess'd to have heard from his own Mouth.

Thus much at least is certain: viz. that the Letter written to my Lord *Monteagle*, by which the Plot was discover'd, had not a *Fool*, but some very cunning *Sophister*, for its Author: For it was so craftily worded, that tho' it was Mysterious enough on the one Hand to prevent a full Evidence, that it was written on Purpose to discover the Plot, yet it was clear enough on the other to be understood with the help of a little Consideration, as the Event soon shew'd. Indeed when it was brought to Secretary *Cecil*, he poor Gentleman had not penetration enough to understand the Meaning of it, and said it was certainly written by a *Madman*. But there I fear he wrong'd himself: For the Secretary was no *Madman*. On the contrary he had too much Wit to explain it himself; and was too refined a Politician to let slip so favourable an Occasion of making his Court to the King, who was to have the Compliment made him of being the only *Salomon* wife enough to unfold this dark Mystery. Which whilst his Majesty was doing with a great deal of Ease, the Secretary was all the while at his Elbow admiring and applauding his wonderful Sagacity.

But there is a very remarkable Circumstance in the Timing of this Letter: viz. that it was sent to my Lord *Monteagle* ten whole Days before the *Parliament* was to Sit. Now what Necessity was there for this great Haste, if the Letter was design'd for nothing else but to warn his Lordship to forbear coming to the *Parliament* the first Day of its Meeting? For it would have come Time enough upon such an Errand, had it been deliver'd to him either the Night before, or on the very Morning of the *Session*. This doubtless would have been much Safer, and answer'd all Intents and Purposes, if the Saving of my Lord *Monteagle's* Life had been the only Thing design'd. 'Tis therefore manifest that the Author of the Letter whoever he was, had other Things in View, which succeeded accordingly, as he could not but foresee without the Help of Art-magick. For my Lord *Monteagle* who knew nothing

**Appen. §. 5. Of the Gunpowder-Plot. 173**

thing of the Plot, finding a treasonable Letter brought to him by and from an unknown Hand, suspected immediately (as it was but rational to do) that it was a Design upon him to draw him into a Snare ; and therefore carried it forthwith to the Secretaries Office (as any prudent Man would do for his own Security in such an Occasion) and then follow'd the pleasant *Court farce*, I have already spoken of. So that, in all Probability, the same Man was the chief underhand Contriver and Discoverer of the Plot ; and the greatest Parts of the *Bubbles* concern'd in it were trapan'd into it by one, who took sure Care that none but themselves should be hurt by it. All which is plainly hinted at by *Sanderson*, who writes thus pag. 334. *The Jesuits had a Note of Cecil's Name in their Register, not as a Day Labourer that carried some few Stones or Sticks, but as the Master Work Man, whose foreign and domestick Engines, wrought in the Mine of Discovery.* And Mr. More in his History of the *English Province* pag. 310. says, *there was no light Suspicion of a Peer's knowing the Conspiracy long before it's Discovery, who cunningly pretended Ignorance, that more might be involved.*

But let that be as it will, there is no Doubt but that they who suffer themselves to be drawn into a Plot like Fools, deserve to be hang'd for it like Knaves. And so the principal Thing I intend briefly to shew is, that the *Gunpowder-Plot*, with which we are continually reproach'd, to incense the People against us, cannot with any Justice be properly call'd a *Popish Plot*. My Reason is, because that Expression implies at least a general Plot of the Catholics in *England*. As when we speak of a *Popish Principle*, the obvious Meaning of it is, that it is a Principle Generally maintain'd by *Papists*. Now a Plot is look'd upon to be general, when both many of the Heads of a Party and a considerable Number of all Ranks comparatively to the whole Body are concern'd in it : Which never could be said of the *Gunpowder-Plot*. For we may modestly compute, that a 5th Part of *England* were *Roman Catholics* in the Beginning of King *James's* Reign : and the *Catholic Nobility* were likewise very numerous : In so much that

that the first *Marques*, the first *Earl*, the first *Viscount*, and the first *Baron*, viz. *Winchester*, *Arundel*, *Montague*, and *Abergavenny*, were all Members of the *Church of Rome*: And the King's Son was then the only *Duke* in *England*. Yet there was not one single *Catholic Nobleman* engaged in it: And the whole Number of those that were, amounted but to thirteen Persons, whom also King *James* in his Proclamation of Nov. 7. styles Men for the most Part of desperate Estates. Their Names are set down by *Sanderfon* in two Columns page 328. viz. eight in the first who work'd in the Mine, where the Barrells of Powder were to be placed; and five in the second, who were afterwards engaged to them; as *Sanderfon* tells us.

# 'Tis true, three *Jesuits* besides were accused of having been privy to it, viz. *Garnet*, *Tesmond*, and *Gerard*. But the two former declared it was under the inviolable Seal of Confession they came to the Knowledge of it, and did their utmost to dissuade their Penitents from it, and even made them promise they would. The other having made his Escape beyond Seas put forth a publick Writing, in which he call'd God to Witness he knew nothing of the Plot, no not so much as in Confession.

Here then let us consider, whether this may justly deserve the Appellation of a *Papish Plot*: That is, whether it be just to charge *Catholicks* in General with the Infamy of it, and declaim bitterly against them and their Religion on that Score. The Case fairly Stated was thus. Thirteen profligate *Papists* (that is, scarce one of a hundred Thousand) were drawn into a Plot. Some of them being apprehended not only confess'd the Fact, but discover'd all their Accomplices. And to shew how far they were from concealing any one Person the least concern'd in it, they even accused their *Confessors*. Besides all this there was the most diligent Search possible made over the whole Kingdom (as all Historians witness) for Information against any suspected Persons: Yet not one *Catholic Nobleman* was found to have been either aiding or even privy to it, nor any more Accomplices in it among the

the *Catholick Commonality*, than the abovemention'd *Thirteen*. And let any one now judge, whether there be any more Justice in Calling this a *Papish Plot*, than there would be in Calling *Robbery* a *Protestants Trade* or *Practice*, in Case a Knot of *thirteen Protestants* Robbers should be taken in the Fact, and brought to Justice.

Nay King *James* himself was so far from Suspecting the *Generality* of his *Catholick Subjects* to be concern'd in it, that he express'd the Contrary both in *Parliament* and in a publick *Proclamation*. And no *Protestant Prince* on the *English Throne* ever was so favourable to them as King *James I.* was in the latter Half of his Reign; in so much that (as *Wilson* a *Protestant Historian* tells us) *Henry Earl of Northampton* an eminent *Papist* was received into his *Council*; and *Sir Giles Calvert* an *Hispanioliz'd Papist* (as the same *Wilson* calls him) was made *Secretary of State*; and the Favour he shew'd them on all Occasions became so remarkable that nothing was more frequent in *Parliament*, than Complaints of his princely Kindness and Indulgence towards them, as all Writers of those Times record. Which I think is a convincing Proof, that he never regarded them as Enemies, nor their Religion as traiterous in its Principles to *Protestant Princes*.

But to conclude, how black soever the *Gunpowder-treason* was in itself, the Crime of a few against King *James I.* has been abundantly attoned for by the exemplary Fidelity of the whole Body of *Roman Catholics*, both to his Son and *Grandson*: And nothing can be more unjust than to reproach their Posterity, to the fifth and sixth Generation with a Fact, of which neither their Religion nor their Body was guilty; whilst all the Proofs of their Fidelity in the two following Reigns, much more general and of a fresher Date, are buried in Oblivion.

## §. 6.

*Of the Deposing Power.*

**B**UT the *Catechist's* chief Argument to prove *Papery* a traiterous Religion is grounded on the *Deposing Doctrine*: And, what Surprises me most, there is scarce a *Protestant* Writer, but takes Occasion to enlarge upon this Argument with the same seriousness, as if there were any real Weight in it. I shall however be very brief in my Answer to it, having been too long already. First then I say, it runs wholly upon a false Supposition. For no *Catholic* in the World is bound to believe, that the *Pope* has a Power directly, or indirectly, to depose Princes; and for one that believes it, there are a thousand that believe nothing of it. Nay if any one should presume to maintain it in any *Catholic* Country on this side of the *Alps*, he would pass his Time but very uncomfortably. Yet our Adversaries will needs have it to be an Article of our Faith.

But suppose it were, as it is far from being one, I answer 2dly, that the Argument built upon it is altogether frivolous in Relation to *England*, where there is a *Protestant Prince* on the Throne, and where there are now a thousand *Protestants* to one *Papist*. For I should be glad to know, how the Belief of the *Pope's deposing Power* can effect the *English Nation* as it now stands. Will his Holiness command a Handful of *Papists* to dethrone a King defended by Millions? Or will a *Protestant People* depose a *Protestant King* to pleasure the *Pope*? I am not yet inclined to think they will. And where then is the Danger of this Doctrine in Relation to *England*? I confess, if the *Papal Bulls* could cross the Seas attended with an Army of a hundred thousand effective Men, there would be Reason to fear the *Pope's deposing Power*. But as things are, a Prince on the *British Throne* is out of the Reach of any *deposing Power* but that of his own *Protestant People*, as Experience has taught us oftner than once. In a word, the *People* have many Times deposed their



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Appen. §. 6. *Of the deposing Power.* 171

their King without the *Pope*, but no *Pope* ever deposed a King without the *People*. And in a Nation, where the Bulk of the *People* are *Protestants* who both hate and despise him, nothing can be more ridiculous than to make a Noise about a *speculative Point* of Doctrine, and that even not believed by one in a thousand, as if it were most highly dangerous to the *State*; whereas whether it be true or false, it is of no more Consequence in a *Protestant* Country, than the most trivial Question in *Logick*. And as *Europe* now stands, the *Pope* may as well pretend to depose the *Great Mogul*, or *Prefter John*, as a *Protestant Prince*.

But is it not somewhat pleasant to hear *Protestants* upbraid us continually with the meer *Speculation* of a few *Catholick Divines* concerning the *deposing Power* of the *Pope*, whilst the *Practice* of *deposing* Princes has run violently on the *Protestant* Side ever since the *Reformation*? Nay it is plain Matter of Fact, that within these last two hundred Years, *Protestants* have practised the *deposing Power* more than all the *Popes* together have done from the Beginning of *Christianity* down to this very Time.

To make this evident, let us but take a cursory View of the general History of the *Reformation*, and we shall find that *Reforming* and *Deposing* came Hand in Hand together into the World. For *Luther* no sooner began to preach his *new Gospel*, but the *People* rose up in Arms in several Parts of the *Empire*, being chiefly headed by one *Muntzer*, who had formerly been *Luther's* Scholar, and said he had received the Sword of *Gedeon* in Order to compel the whole World to acknowledge the new Kingdom of *Jesus Christ* and depose *Idolatrous Magistrates*. In Effect, they openly pretended nothing less than to depose not only the three *Ecclesiastical Electors*, and other *Ecclesiastical Sovereign Princes*, but all *Sovereigns* whatsoever where their Arms should prevail.

This furious Storm (wherein above a hundred thousand perish'd) being the Signal to *Rebellion* to all other Parts of the *Empire*, where *Protestancy* had good Footing, was immediately follow'd by the famous League

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172 *Of the deposing Power.* Appen. §. 6.

of *Smalkald*; the Confederates whereof (all stanch *Protestants*) would certainly have *deposed* the Emperor *Charles*, had he not proved too hard for them. For in their publick Declaration they stiled him no other than *Charles of Gaunt usurping the Name of Emperor*: Whereby they renounced all Obedience to him, and *deposed* him as far as in them lay. The *Deposition* of *Sigismund* in *Swedeland* was more effectual, and *Q. Christina* had the Grace to *depose* her self, to spare her Subjects the Pains and Cost to do it for her.

*Calvin* the Second great *Architect* of the Reformation, tho' differing from *Luther* in many doctrinal Points, even surpass'd him in his *Antimonarchical Zeal*: And to give the World an early Instance of it, he had no sooner got Footing in *Geneva*, but the Sovereign Prince of that Place was *expell'd* and *deposed*. Nay, where-ever his Doctrine prevail'd, the same was effected, or at least attempted. King *Philip* the Second was *deposed* in the *Netherlands*, Queen *Mary* in *Scotland*; and the *Protestants* in *France* push'd fairly to *depose* both *Charles* the IXth and *Henry III.* The Church of *England* has likewise on Occasions exerted her *deposing Power*. For *Edward VI.* was no sooner dead, but the Heads of the *Protestant* Party began to shew they were no Enemies to *deposing*. For they proclaim'd the *Protestant Lady Jane Gray* in Opposition to *Queen Mary* their undoubted lawful Sovereign. And tho' her Reign was very short, the *Chronicles* relate several Attempts made by her *Protestant Subjects* to *depose* her: The chief whereof was that of *Sir Thomas Wyatt*, who march'd over *Shooters-hill*, at the Head of a *Protestant Army*, in Order to make himself Master of the *City and Tower of London*, and so dispose of the *Crown* at Pleasure: But being unsuccessful was treated as a Rebel.

Then follow'd the Reign of a Lady, who never was against the Doctrine or Practice of *deposing* any Sovereign but herself. For she assisted the *French Protestants* with Men and Money against *Charles IX.* She help'd the *Dutch* to throw off King *Philip*: And when the *Scots* had dethron'd *Queen Mary*, to prevent all possibility of her ever recovering her Right, she kept her under close Confinement for 17 Years, and then cut off her

Apodñ. §. 7. *Popery is not a* 173  
 her Head. I shall throw a Veil upon what has hap-  
 pen'd since to the unfortunate Race of that injur'd  
 Princess, I mean the *Stuarts*. But whoever reflects up-  
 on it, must be void of Sense to reproach us with the  
*deposing Doctrine*.

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§. 7.

*Popery is not a bloody Religion.*

**I**F more Blood were commonly spilt in *Papists* than  
*Protestant* Countries; or if the former were more  
 fertile in *Rebellions* and *Conspiracies* than the latter, there  
 would be some Colour for calling *Popery* a bloody Religion.  
 Yet even then it would come very short of being a  
 full Proof of it, unless it were made out that the  
 Blood supposed to be unjustly spilt by the Hands of  
*Papists* were owing to the Principles of their Religion.  
 For any other Proof is wholly foreign to the Purpose.

But the *Catechist* having no such Proofs to produce,  
 entertains his Reader with half a dozen old Stories.  
 One of which is a Repetition of the *Gunpowder-Plot*;   
 whereof enough has been said already. Another is  
*Gate's Sham Plot*, of which I have spoken in the *Preface*.  
 'Tis true indeed much innocent Blood was spilt on the  
 Occasion of that Plot. But it was all *Papist* Blood spilt  
 by *Protestant* Hands. So that I fear the *Catechist* will pass  
*Prevaricator* in Ripping up the Memory of a bloody Fact,  
 wherein *Papists* were the only Sufferers, and *Protestants*  
 the only Actors.

But the Third of the six Facts produced by him to  
 prove *Popery* a bloody Religion, is most superlatively im-  
 pertinent, viz. The *Spanish Armada* sent to invade *Eng-  
 land*. For is not this a strange sort of Argument? The  
*Spaniards* after an open Rupture and War declar'd with  
*England*, sent a powerful Fleet to invade it? Ergo *Popery* is a  
 bloody Religion. Suppose a Man should argue thus: The

lish and Dutch in the last War sent a great Fleet to invade Spain, and much Blood was spilt; Ergo, Protestants are a bloody People: Would he not render himself the Object of Pity or Laughter.

Well, let us then come to his other Three bloody Stories. The first is (as he expresses himself) the horrid Murders and Massacres of the poor Waldenses, who have been persecuted with Fire and Sword, &c. But these poor Waldenses, of whom the Catechist speaks with so much Tenderness and Compassion, tho' at first they appear'd to profess nothing but Poverty, yet in process of Time became great Disturbers of the publick Peace, and pernicious Enemies both to the Church and State. And thus it was they drew upon themselves the Severities that were used against them both by arm'd Force, and the due Course of Justice, which our learned Catechist is pleas'd to call Murders and Massacres. But they were such Murders, as the Executioner of Justice commits at Tyburn, and such Massacres as are often made of Rebels, when they come arm'd into the Field. Thus the Albigenses, a Spawn of the Waldenses appearing in the Field to the Number of Seventy Thousand were Massacred, (as the Catechist calls it) by the brave Simon of Montfort. Thus likewise Wat Tyler, the Ring-leader of the English Lollards and Wyclifians (who were but Chips of the same Block) was slain (the Catechist will call it murder'd) by the courageous Lord Mayor in the Reign of Richard II. and Sir John Oldcastle fell by the Hand of the common Hangman in the Reign of Henry the Vth. for the honourable Cause of Rebellion and Treason. So that the Catechist, by mentioning the poor Waldenses, has only put us in mind of diverse Rebellions rais'd by the viperous Brood of those pretended Reformers, and the condign Punishment they were brought to; which he may call Murder or Massacre as much as he pleases, but the true English of it is, that they receiv'd the just Reward of their Crimes.

§. 8.

*Of the French and Irish Massacre.*

NEXT to his lamentable Account of the *Waldenses* is rip'd up the old Story of the *Massacre* of the *Hugonots* in *France*, An. 1572. which was truly a *Massacre*. But it is univerſally condemn'd by all *Catholic* Authors that ever wrote of it, and any other Crime committed by any *Christian* in the World, may as well be charged upon the *Religion* he is of, as that *Massacre* upon the Principals of *Popery*. However what the *Catechist* ſays of it, viz. *That about Thirty or Forty Thousand INNOCENT Perſons periſh'd in it*, is a groſs Falſhood. For the greateſt Part of the Perſons upon whom this *Massacre* was committed, were far from being *Innocent*: Unleſs the moſt obſtinate, the moſt bloody, and villainous *Rebels* that ever were in the World, may be counted *Innocent* Perſons. They had already maintain'd a *Rebellion* of above ten Years againſt their lawful Sovereign. They had brought an Army of Foreigners into the very Heart of his Country, and deliver'd up *Haver de Grace* to the *Engliſh*. They had at laſt compell'd the King to a ſhameful Peace, and oblig'd him to ſubmit to Conditions inſiſtent both with his Honour and Safety. They were Maſters of the ſtrongeſt Places in *France*, as *Mountauban*, *Rocheſelle*, &c. So that the King's Authority was become wholly *precarious*, and his Crown was in a manner at the Mercy of the *Hugonots*, who he knew by paſt Experience would lay hold of the very firſt Pretence to break the Treaty, when they ſhould find it to their Advantage to do it. Under theſe hard Circumſtances he reſolv'd upon the Deſtruction of his Enemies to prevent his own. For Things were come to ſuch a Height, that the Queſtion was not barely whether the *ancient Religion of France* or *Hugonotiſm* was to be uppermoſt, but whether *Charles* the

IXth was to be King or no. Just as at the Treaty of *Uxbridge*, it was not barely the Question, whether *Episcopacy* or *Presbitery* was to be the establish'd Religion of *England*, but whether *Charles I.* was to be a real King, or only a King of *Clouts*.

Add to this, That the *Hugonots* themselves had set the Example of *Massacring* in cold Blood before they felt the Smart of it in their own Persons. For the Prince of *Conde* (who had been condemn'd to lose his Head for Rebellion under *Francis II.*) was no sooner released out of Prison by the Death of that Prince, and Liberty of Conscience granted to the *Hugonots*, but (as *Davila* tells us) they became so Insolent, that they *Massacred People* in *Paris*; burnt the Church of *St. Medard*, rifled *Monasteries*, and committed many other *Exorbitances*.

But *Davila* will perhaps not be believed, tho' he be highly esteem'd by *Protestants* themselves for an impartial Writer. Let us then hear the account given of these innocent *Hugonots* by *Dr. Heylin*. " A greater Diffidence (says he) was raised against the *Hugonots* by the unseasonable Zeal of the *Queen of Navarre*; who not content with settling the *Protestant Religion* in the Country of *Berne*, where she was Absolute and supreme, suffer'd the *Catholicks* to be infested in the Provinces, which she held immediately of the Crown. In so much that at *Pamiers* (the chief City of the Earldom of *Foix*) the *Hugonots* taking Offence at a solemn Procession held upon *Corpus Christi Day*, Ann. 1566, betook themselves presently to Arms, and falling upon those whom they found unarm'd, not only made a great Slaughter among the *Church-men*, but in the Heat of the same Fury burnt down their Houses. Which Outrage being suffer'd to pass unpunish'd, gave great Encouragement and Example to some furious Zealots to commit the same in other Places; as namely at *Mountauban*, *Calion*, *Rodez*, *Perjeax*, *Valence*, &c. " Thus *Dr. Heylin* Hist. Presb. L. 2. p. 70. Now all this was six Years before the Massacre of the *Hugonots*. And let any Man judge whether these Persons were innocent, and whether they did

not draw on themselves the just Vengeance of God, tho' executed upon them in an illegal Manner by the Rage of a provok'd and revengeful King.

It appears at least from what has been said, That Religion had the least Share in the Motive of this bloody Execution. For the whole Business was a *Cabinet-Plot*, contriv'd (as *Davila* tells us, L. 5.) by the King and *Queen Mother*. And neither of these were ever fam'd for Zealots in Religion, especially the Queen: Who always acted the Part of a complete *Trimmer* between the *Catholick* and *Protestant* Party; sometimes leaning to the one, sometimes to the other, as they best serv'd her Ambitious desires of Ruling. In a Word, as it was not Religion but *Revenge* and *State-policy*, that determin'd Henry III. to take off the Heads of the *Guisian-party* (for they were most zealous *Catholicks*.) And as the same Politick Motive has determin'd many other Princes to destroy their Domestick Enemies, when they could not do it by the regular Course of Justice; so it was that determin'd Charles IXth to the Destruction of the *Hugonots*, whom he could neither bring to Justice, nor reduce by force of Arms. Not that I pretend to draw any Argument from thence to justify the Thing, but only to shew that Men, but especially Princes, who generally make *State-interest* their *Gospel*, will do strange Things for *Self-preservation*, without consulting Religion or Conscience in the Matter, when they are push'd too far, and are in danger of losing all: Which was the very Case of Charles IXth. when he resolv'd the *Bartbolomew-Massacre*.

Lastly, the *Catechist* brings upon the Stage the *Irish Massacre*, which he sets forth in the following manner. After that (says he) the bloody Rebellion of the *Papists* in Ireland, where they murder'd a hundred Thousand *Protestants* without any Provocation given, but to kill Hereticks. I Answer, That there are no less than Three Falshoods in these three Lines. 'Tis true indeed that the *Irish* rebell'd, and that they murder'd a great Number of *English* *Protestants*. But it is false 1. That they kill'd a hundred thousand. 2. That they did it without Pro-

vocation: And 3. That they kill'd them *because they were Hereticks.*

As to the Number that were kill'd, My Lord *Clarendon* (who exaggerates almost every Thing against *Papists*) makes it amount to between Forty and Fifty Thousand, *Tom. 1. L. 4 p. 237.* So that one half of the *Catechist's* Calculation is already to be cut off. But My Lord *Castlemain* in his *Apology* printed Ann. 1674. not only affirms, but proves to a Demonstration, that the Number of those, who perish'd in this Insurrection of the *Irish*, could not amount even to the sixth Part of my Lord *Clarendon's* Computation. I refer the Reader to his Book, and desire him to believe no more than he finds clearly proved.

The Second Falshood asserted by the *Catechist* is, That the *Irish* committed this Barbarity *without Provocation.* If he had said *without sufficient Provocation*, I should have join'd Issue with him. Because no Christian can have a *sufficient provocation* to commit Murder; and we are bound to suffer Tyranny and Oppression patiently, rather than depart from the Law of God, But it seems the *Irish* had not the Vertue and Patience of the *primitive Christians*, who when they were persecuted rejoiced in their Sufferings, and return'd Good for Evil. This the *Irish* ought to have done, and they had Occasion enough given them to do it. For tho' we may modestly compute, that there were at that Time in Ireland thirty *Irish Catholicks* to one *English Protestant* (which alone shews the impossibility of the reputed Number of the slain, because Ireland never was computed to have above Two Millions of Inhabitants; and great Numbers of the *English Protestants* avoided the Massacre by flying to Londonderry, Colrain, Eniskiling, and other Places, which were in the Hands of the *English*) I say, tho' the *Irish Catholicks* had so great a Superiority of Number over the *English Protestants*, yet these had the whole Power in their Hands, and the Law on their Side, of which they took the the Advantage upon all Occasions with the utmost Rigour and Severity. So that the *old Irish Natives* in particular (who began the Insurrection) were treated by the *English* little better



better than Slaves. And this I call a *Provocation*, and am sure the *Catechist* would think it one, if he and his *Brethren* were used as those *Irish* were. Let *Protestants* but reflect upon the *Rebellion* in 1642. and the *Revolution* in 1688. and they will find that a *far less Provocation* cost *Two British Kings* very dear. However let that be as it will, the constant Experience of Mankind teaches us, that when Men find themselves grievously galled, they are naturally *provoked* to take the first Opportunity to throw off the Yoke that galls them.

But we must distinguish two sorts of *Actions* in the *Irish Rebellion*. The first were the *old Irish Natives* who began it, as I have already said. These were a conquer'd People, and were moved to it chiefly by the Oppressions they lay under : And therefore laid hold of the fair Opportunity presented them, as they thought, by the intestine Broils in *England*, to make a bold Attempt to recover their Ancient Liberty. So that to ascribe this popular Fury of an oppress'd People to no other Cause than a desire of *killing Hereticks* (as the *Catechist* is pleas'd to do) is as ridiculous a Piece of Nonsense, as it would be to maintain that the *Indian Slaves*, when they rise up against or Murder their *English Masters*, do it purely for the sake of *Religion*, and to *kill Hereticks*.

The other *Actions* in this Rebellion were those, who are call'd the *ancient English Colonies*. That is, the Posterity of those that settl'd with their Families in *Ireland* after the Conquest of it. But these join'd not in the Rebellion, till they were driven to it by the violent Proceeding of the *English Parliament* : For which I have such good *Protestant* Testimony, as will set the Matter in the clearest Light. For the News of the Insurrection of the *Old Irish Natives* was no sooner brought to the Parliament, but (as it is in *Sanderfon King Charles I. pag. 444. and Baker pag. 504.*) the *English Parliament* voted, That all the *Papists* of Quality in *England* should be secured, which the *Catholick* Lords and Gentry of *Ireland* look'd upon as a sure *Prognostick* of the severe Treatment they were to expect, there being a much more plausible Pretence to suspect them than the *English* : And then they concluded, that all the terrifying Reports which had been industriously spread,

spread by particular Persons for their own wicked Ends, would most certainly come to pass: And indeed it happen'd just as they expected. For (as the said Baker has it, pag. 540.) the Lords Dillon and Taff were seiz'd at Ware, being delegated by the Lords of the Irish Parliament with their Advice to his Majesty concerning the readiest Means to quench the present Flame. Nay (as it is in the History of Independency, pag. 201.) the Parliament insisted openly to have the Papists in Ireland ROOTED OUT, AND THEIR LANDS SOLD. And passing an Act to that Purpose, necessitated the Irish Papists to Massacre the English Protestants.

But the following Testimony of the King himself in his *EXAM. BAR. C. 12. Par. 8. pag. 63.* is above all Exception. His words are these. Next to the Sin of those who began the Rebellion, theirs must be who either hinder'd the speedy suppressing of it by domestick Dissentions, or diverted the Aids, or EXASPERATED THE REBELS TO THE MOST DESPERATE RESOLUTIONS AND ACTIONS by threatening all Extremities not only to the known Heads and chief Incendiaries, but even to the whole Community of that Nation: RESOLVING TO DESTROY ROOT AND BRANCH, MEN, WOMEN, AND CHILDREN without any regard to the usual Pleas of Mercy, which Conquerors not wholly barbarous are wont to bear from their own Breasts in behalf of those, whose oppressive Fears rather than Malice engaged, &c.

Thus spoke King Charles, who knew all that had pass'd; and it is plain from his Words, that the ancient Catholick Colonies in Ireland were driven into the rebellious Measures of the Irish Natives by the greatest Provocations, that Flesh and Blood are capable of. Nay I appeal to Protestants themselves, whether their Passive Obedience and Non-Resistance be so invincible, that being threatned with the utter Ruin of themselves, their Wives and Children, they would not endeavour to prevent it by the Destruction of their Enemies, if they thought they had it in their Power to do it. I cannot tell what they may do hereafter, but I am sure they cannot yet shew us any Protestant Examples of such a Heroical Virtue. However I am far from justifying what the Irish did. But all I pretend to say is, That they

they were most grievously provok'd to it; and that the *Catechist* is a most notorious *Misrepresenter* of Historical Facts in saying, that the *Irish Papists* massacred the *English Protestants* without Provocation, and that it was only to kill *Hereticks*. For it is manifest they were hurried into it meerly upon a Motive of *Self-preservation*, and would undoubtedly have done the very same, had they been *Catholicks* that had vow'd their utter Destruction. 'Tis true what they did cannot be justified by any *Provocation* whatsoever: For they ought to have perish'd, rather than sav'd themselves by a Breach of *God's Law*. But to say they did it *unprovok'd*, and out of a pure Hatred to *Protestants*, is doing them the greatest Injustice.

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## THE CONCLUSION.

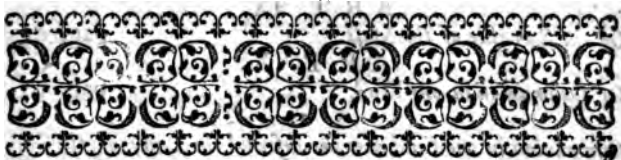
I Have now done with the *Catechist*; who appears indeed to be highly satisfied with his own Performance. But I confess I am apt to think his *Protestant* Brethren will not be so fully satisfied with it, but rather suspect he has play'd Booty to dishonour the *Protestant Cause*, under Pretence of writing for it. For tho' *Libelling* and bare fac'd Slander may go down with the very *Dregs* and *Scum* of the People, yet all sober thinking Men cannot but be most highly scandaliz'd at it: Because it will be apt to make Men conclude that the *Protestant Cause* will admit of no better Defence.

Let us suppose that in a Dispute between a *Catholic* and *Protestant*, the *Catholic* instead of stating fairly the Doctrine of his *Protestant* Adversary, should not only represent it under the falsest Colours, but even charge him with Doctrines, which *Protestants* abhor in their Hearts, and disclaim upon all Occasions. Suppose again that instead of defending himself against his *Protestant* Adversary with solid Arguments from *Reason* or *Authority*, he should make it his Business to rip up numberless old Stories of Facts committed by the very worst of *Protestants*, and then tell his Reader

Reader that these Men acted according to the *Principles* of their *Religion* : Or what is still worse, accuse them of *Facts* they never committed. Suppose, I say, a *Catholick* Writer should be guilty of this foul Dealing, would not all Men of Sense conclude it to be impossible that *Truth* should be on the Side of a Person reduced to the Necessity of supporting his Cause by such vile Means? For my Part, I declare sincerely, if I found any *Catholick* Writer arming himself with *Forgery* and *Slander*, instead of sober Reasoning against *Protestants*, it would Startle me extremely, and be apt to make me stagger in my Faith ; especially if I observed, that the Generality of our Divines follow'd that Method.

The reason hereof is Plain. Because every Body, that has but a Grain of good Sense, knows that Misrepresenting, Reviling, and Slandering are not only the foulest Stains upon the Credit and Reputation of any Cause, but even betray a Conscioufness in the Author that the Cause he maintains has not a solid Foundation of it's own to Stand upon. For if he thought it could stand Firm upon it's own Bottom, he would never hazard the Reputation of it by employing the most unchristian Means to support it. Hence it is that Truth being able to maintain itself by fair and solid Reasoning, not only disdains the ordinary little Artifices of Falacy and Misrepresentation, but utterly abhors to receive any Assistance from the vile Hands of Untruth or Slanders. Whereas Falschhood can only be maintain'd by Falschhood : and there is no surer Mark of a bad Cause, than when instead of standing a fair Trial of Argument and Reason, it has Recourse to such unwarrantable Methods for it's Defence, as no Man will make if he be perswaded that he has the Truth on his. In a Word, a good Cause stands in no need of dishonorable Ways to maintain itself, and a bad one cannot Subsist without them. The Principle I have here laid down is so plain, that it cannot be Contested either by Protestants or Catholicks, and I leave every one to make his own Reflections upon it according as Almighty God shall inspire him for the good of his Soul.

THE



# THE CONTENTS.

|   |         |
|---|---------|
| ART. I.   |         |
| <i>Of Infallibility,</i>  | Page, 1 |
| ART. II.  |         |
| <i>Of the Pope's Supremacy.</i>   | pag. 8  |
| ART. III.   |         |
| <i>Of Obedience to the Pope, and Allegiance to Sovereigns</i>                   | pag. 14 |
| ART. IV.  |         |
| <i>Whether the Pope Antichrist.</i>   | pag. 16 |
| ART. V. §. 1.   |         |
| <i>Whether Protestants be Guilty of Heresy.</i>                                 | pag. 20 |
| §. 2.   |         |
| <i>The English Reformation was made without the free Consent of the Clergy.</i> | pag. 25 |
| ART. VI. §. 1.  |         |
| <i>Whether the Church of Rome be the only True Church.</i>                      | p. 34   |
| §. 2.   |         |
| <i>The Marks of the true Church.</i>  | pag. 38 |
| §. 3.   |         |
| <i>Of Catholicity.</i>  | pag. 41 |
| ART. VII.   |         |
| <i>Of the Invocation of Saints.</i>   | pag. 45 |
| <i>Objections Answer'd.</i>   | pag. 49 |
| ART. VIII. §. 1.  |         |
| <i>Of Transubstantiation.</i>   | pag. 52 |
| §. 2.   |         |
| <i>Transubstantiation proved from Scriptures.</i>                               | pag. 59 |
| §. 3.   |         |
| <i>Objections Answer'd.</i>   | pag. 60 |
| ART.  |         |

# The CONTENTS.

|   |          |
|---|----------|
| <b>A R T. IX.</b>   |          |
| <i>Of the Sacrafice of the Maffi.</i>   | pag. 63  |
| <b>A R T. X.</b>  |          |
| <i>Of Communion in one Kind.</i>  | pag. 67  |
| <b>§. 1.</b>  |          |
| <i>Communion in one Kind does not defraud the Laity of the Sacred Blood of Chrift.</i>                            | pag. 68  |
| <b>§. 2.</b>  |          |
| <i>Communion in one Kind is not contrary to the Institution of Chrift, nor a Violation of any Divine Precept.</i> | pag. 71  |
| <b>§. 3.</b>  |          |
| <i>Objections from Scripture Answer'd.</i>  | pag. 74  |
| <b>A R T. XI.</b>   |          |
| <i>Of Venial Sins.</i>  | pag. 79  |
| <b>A R T. XII.</b>  |          |
| <i>Of Purgatory.</i>  | pag. 80  |
| <i>Objections Answer'd.</i>   | pag. 84  |
| <b>A R T. XIII.</b>   |          |
| <i>Of Believing the Scriptures upon the sole Authority of the Church.</i>   | pag. 85  |
| <b>A R T. IV.</b>   |          |
| <i>Of Apostolical Traditions</i>  | pag. 88  |
| <b>A R T. XV. §. 1.</b>   |          |
| <i>Of Images.</i>   | pag. 92  |
| <b>§. 2.</b>  |          |
| <i>Of Reliques.</i>   | pag. 97  |
| <b>§. 3.</b>  |          |
| <i>Of Bleffing ourfelves with the Sign of the Crofs.</i>  | pag. 99  |
| <b>§. 4.</b>  |          |
| <i>Of holy Water, and other Bleffings.</i>  | pag. 100 |
| <b>§. 5.</b>  |          |
| <i>Of Beads, Spittle, Nunneries, Fift-days, Disciplines, and Pilgrimage.</i>                                      | pag. 103 |
| <b>A R T. XVI.</b>  |          |
| <i>Of the Number of Sacraments.</i>   | pag. 105 |
| <b>A R T. XV II.</b>  |          |
| <i>Of Reading the Bible in the Vulgar Tongue</i>  | pag. 107 |
| <b>A R T. XVIII.</b>  |          |
| <i>Of Prayers in an unknown Tongue.</i>   | pag. 119 |
| <b>A R T. XIX.</b>  |          |
| <i>Of Indulgences.</i>  | pag. 123 |
| <b>A R T.</b>   |          |

# THE CONTENTS.

|  |               |          |
|--|---------------|----------|
|  | A R T. XX.    |          |
| <i>Of Merits.</i>  |               | pag. 126 |
|  | A R T. XXI.   |          |
| <i>Of Works of Supererogation.</i>   |               | pag. 131 |
|  | A A T. XXII.  |          |
| <i>Of Justification.</i>   |               | pag. 138 |
|  | A R T. XXIII. |          |
| <i>Of Assurance.</i>   |               | pag. 135 |
|  | A R T. XXIV.  |          |
| <i>Of Celibacy or the single Life of Priests.</i>                              |               | pag. 137 |
| <i>The Catechist's concluding Questions and Answers briefly Remark'd upon.</i> |               | pag. 146 |



## T H E

# A P P E N D I X.

### §. 1.

|   |           |
|---|-----------|
| <i>Popery is not a Traiterous Religion.</i> | Page. 152 |
|---|-----------|

### §. 2.

|  |          |
|--|----------|
| <i>Of the Loyalty of the English Roman Catholics during the Civil War.</i> | pag. 145 |
|--|----------|

### §. 3.

|   |          |
|---|----------|
| <i>King Charles II. preserved by Roman Catholics after the defeat of his Army at Worcester.</i> | pag. 158 |
|---|----------|

### §. 4.

|   |          |
|---|----------|
| <i>The Facts produced by the Catechist, to prove Popery a Traiterous Religion are wholly Impertinent.</i> | pag. 166 |
|---|----------|

### §. 5.

|                                |          |
|--------------------------------|----------|
| <i>Of the Gun-powder Plot.</i> | pag. 171 |
|--------------------------------|----------|

### §. 6.

# The CONTENTS.

|  |       |          |
|--|-------|----------|
| <i>The deposing Power.</i>               | §. 6. | pag. 176 |
|  | §. 7. |          |
| <i>Papery is not a Bloody Religion.</i>  |       | pag. 173 |
|  | §. 8. |          |
| <i>Of the French and Irish Massacre.</i> |       | pag. 175 |
| <i>The Conclusion.</i>                   |       | pag. 181 |

THE



I H L  
Reform'd CHURCHES

PROVED DESTITUTE

OF A

Lawful Ministry.

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*How shall they preach except they be sent?*

Rom. Ch. X. v. 15.

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Printed at R O V E N, Ann. 1722.





# T H E INTRODUCTION

*CONTAINING SOME DIRECTIONS  
for Persons, who either have their Religion yet to  
choose, or are already engaged in a wrong Choice.*

**E**VERY Man, come to the perfect Use of Reason, is bound to be of some Religion to serve God in according to the Condition or Station allotted to him by the divine Providence ; and it is a Concern of the highest importance not to be mistaken in the Choice of it : For nothing less than a Man's eternal Welfare depends upon it, and all is lost if he makes a false Step in it. *Indifference* must therefore be laid aside ; for he who is indifferent whether he saves his Soul, or not, will most certainly perish. Neither must he consult *Interest*, or *Ease*, or *Education*. For if he do's, he will be in the utmost Danger of making a wrong Choice ; *Interest* and *Ease* will press hard upon him to embrace that Religion, which favours them most, whether it be the true one or not : and *Education*, if it be allow'd to determine a Man in the Choice of his Religion, will fix him as immoveably in *Judaism*, *Mahometanism*, *Socinianism*, or *Quakerism*, as in the true Church of Christ. No Man therefore ought to consider whether the Church, whereof he is a Member, be the Church of the Country where he is born, whether it be most favourable to his *Interest*, *Liberty* and *Ease* ; or, finally, whether it be the Church, in which he is most like to make his Fortune, but his whole Examination ought to be of this one single Point, *viz.* whether it be the true Church of Christ, in which alone Salvation can be attain'd.

But how is it possible for the greatest Part of Mankind, such as *Merchants, Souldiers, Tradesmen, Servants, or Day-labourers*, who are usually of narrow Capacities in Relation to Things out of their proper Sphere, destitute of Learning, and imbard'd in the Cares and Solitudes of this Life ; how is it possible, I say, for these to be duely qualified for this important Choice ? The Reason of the Difficulty is plain, because there is but *one Faith* according to St. Paul, and but *one, holy, Catholick, and Apostolick Church* according to the *Nicene Creed* ; whereas there are innumerable other Churches, which all pretend to be the *true Church of Christ*. *Lutherans* say they are this Church, *Calvinists* say the same, *Independents, Anabaptists, Quakers*, and many more pur likewise in their Claim ; and the *Church of Rome* condemns all these, and says she is the *only true Church* upon Earth. And is it then possible for ignorant Laicks, amidst the daily Hurry of Business and Throng of temporal Concerns, to have either Leisure or Capacity to inform themselves exactly of all the disagreeing Systems of so many Churches at Variance with one another, to examine to the Bottom the Grounds of their several Pretensions, the Truth or Falsehood of their particular Doctrine wherein they are divided, and all the Reasons and scriptural Texts, that appear to be *for* or *against* them ? Nothing can be plainer than that this is morally impossible. And so we must conclude the greatest Part of Mankind is in no Condition to find the *true Church*, or determine themselves in the Choice of their Religion by this Sort of Examination, which entirely surpasses their Capacity.

'Tis however certain, that since Christ has establish'd upon Earth a Church for the Salvation of Men of all States and Conditions, whether *poor* or *rich, Servants* or *Masters, learned* or *unlearned*, it must be possible for Men of all States to distinguish the *true Church of Christ* from such other Churches as are no Part of it : for otherwise they would not have it in their Power either to mend their Choice, if they have already made a bad one ; or to make a right Choice,

## The INTRODUCTION. v

Choice, if by the Misfortunes of their Education they should be engaged in a wrong Way ; or even to know that they are in the *true Church*, when the divine Providence has effectually bestow'd that Blessing on them.

Hence it follows that there must be some other Way besides the Examination of particular Points of Doctrine for ignorant People either to make a rational Choice of their Religion, or to fix them with an entire Security in the Religion they have received by Education, in Case it be their Happiness to have been brought up in the true one.

But what Way is there proportion'd to their Capacities to discern the *only one true Church* from so many others, which all pretend to be this *one true Church* ? I answer, there are a great Number of general Arguments plain and easy to be understood, which mark out the *true Church* as clearly as a Pillar set up at the meeting of several Roads directs Travellers to the way they are to take : and there are likewise some general Principles, by which a *false Church* may be known as clearly as Rocks and Shelves under Water are known by the Marks set up to warn Seamen against them.

Let us then suppose a Person is deliberating, whether he shall embrace the *Roman Catholick Faith*, or continue a Member of the Church wherein he has been educated : I assure him he will stand in no Need of Learning to make a right Choice, but only of some natural good Sense, and a hearty Resolution to save his Soul, if he will but weigh with Attention and without Prejudice the following general Considerations I shall lay before him.

*First*, there are in the Gospels the fullest and plainest Promises of a *perpetual infallibility* made by *Christ* to his Church ; as will appear from the following Texts. Upon this Rock I will build my Church, and THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT. Matth. 17. v. 18. I will ask my Father, and he will send you another Comforter to abide with you FOR EVER. Joh. 14. v. 16. The Comforter which is the Ho'y Ghost, whom the Father will send

## vi The INTRODUCTION.

*send in my Name, he shall teach you ALL THINGS, and bring ALL THINGS to your Remembrance, whatsoever I have said unto you. Joh. 14. v. 26. I have yet many Things to say unto you : but you cannot hear them now. However when the Spirit of Truth is come, he will lead you into ALL TRUTH. Joh. 16. v. 13. Lo, I am with you ALWAYS EVEN UNTO THE END OF THE WORLD. Matth. 28. v. 20. All which is confirm'd by St. Paul calling the Church of Christ the Pillar and Ground of Truth. 11. Tim. 3. v. 15.*

Nothing surely can be stronger for the Proof of an *infallible Church* than these Texts. There must therefore be such a Church upon Earth, if Christ has been true to his Word. Now all the *Reform'd Churches* in the World unanimously own themselves to be *fallible*. It follows therefore that the *Roman Catholick Church* alone is the *infallible Church of Christ*, as she has always maintain'd her Claim to that Title. And surely a Christian, who seriously resolves to save his Soul, will choose an *infallible Church* for his Guide rather than a *fallible one*.

2<sup>dly</sup>, *Protestants* generally accuse us of Want of Charity, in Denying the Possibility of Salvation to any but those of our own Communion. I presume then their Charity is more extensive than ours : for otherwise it would be ridiculous to declaim against us for the Want of it ; and so they can do no less than to allow the Possibility of Salvation to *Roman Catholicks*. That is to say, they are convinced in their Hearts, that *Roman Catholicks* may be saved in their Religion. Because otherwise it would be no Charity to tell them so, any more than it would be a Charity to tell a Man that he can be saved in a damnable State.

Now in a Dispute about the Truth of reveal'd *Mysteries*, which are above our Understanding, and which by Consequence cannot be decided by the Force of humane Reason, it cannot be doubted but the safest and wisest Course we can take to secure the Salvation of our Souls is to depend upon the *greatest Authority upon Earth*. And therefore Since the Authority of both *Catholicks* and *Protestants* join'd together is greater than that of *Protestants* alone, it follows plainly, that it is both safest for any Man to choose the *Roman Catholick*

*sholick Church* preferably to any of the *Reform'd Churches*, which alone allow Salvation to be attainable in their own Communion; whereas the declared Enemies of the *Roman Catholick Church* allow it to be attainable in the Communion of that Church; *Catholicks* therefore cannot be suspected of Partiality in their own Cause relating to this Point, because they have their very Enemies on their Side: but *Protestants* may be suspected of Partiality, because they are the sole Judges in their own Cause, and have not only the whole Body of *Roman Catholicks* now extant in the World, but the Authority of all the *Councils, Bishops, and Pastors* of the *Catholick Church* for fifteen Ages before the Reformation against them. Mr. *Lesly* in his *Case Stated* is pleased to call this a childish Argument: but I have not yet seen a solid Answer to it.

3<sup>dly</sup>, There are numberless Examples of Persons brought up *Protestants* from their *Infancy* who in their last Sickness have embraced the *Catholick Faith*. A no less Man than King *Charles the II.* was one of these. But I dare boldly challenge *Protestants* to produce one single Example of a Person brought up from his *Infancy* in the *Roman Catholick Faith*, who ever changed his Religion upon his Death-bed. Whence I conclude that even in the Judgment of many Persons brought up with a Prejudice to us it is safer dying a *Catholick* than a *Protestant*: And then I am sure it is likewise safer to live in the *Catholick Church*: because many, who have laid a Design of dying *Catholicks*, have been justly disappointed either by a sudden Death, or the Want of Opportunity to be reconciled in their last Sickness.

4<sup>thly</sup>, Whereas great Numbers of *Protestants* by becoming *Catholicks* have not only changed their Religion but *Manners*, and from Libertines they were before have become sober and regular Christians, nay even embraced the Austerities of a religious State; I never heard of any *Catholick*, who upon his turning *Protestant* ever became either more sober, more chaste, more just, more charitable or pious than he was before. On the contrary the Lives of those, who  
fall

## viii      *The INTRODUCTION.*

fall from the *Catholic Religion* are generally so discrediting, and sometimes even publicly scandalous, that they are a Dishonour rather than a Credit to the Church they come over to. Nay in the very Beginning of the *Reformation* it was notoriously remarkable, that *Libertinism* and *Impiety* increased proportionably as *Luther's* and *Calvin's* new Gospel made it's Progress : which the Reader will find proved with the utmost Evidence from *Protestant Testimonies* in the following Tract, Art. 3.

But is it any Wonder that Persons, broke loose from the whole Restraints of *Confessing* and *punishing* their Sins, should be more easily carried away by all the Inclinations of corrupt Nature, than they who believe themselves bound in Conscience to confess their most secret Sins, to perform the Penance imposed upon them, to restore whatever they possess unjustly, to make Reparation of Honour, if they have wrong'd their Neighbour in his Fame, and to avoid all the immediate Occasions of Relapses ? 'Tis morally impossible it should be otherwise ; and it follows from it that *Roman Catholics*, who are under all these and many more Restraints, must needs be in a safer Way to Heaven, than they who have none of these Restraints laid upon them.

I hope however no one will suspect I pretend to accuse *modern Protestants* of directly encouraging *Libertinism* or *Vice* by any positive Principle of their Religion. For I should wrong them if I did. But what I say is, that they have deprived themselves of the most powerful Remedy against Vice by *Reforming away* the *Sacrament of Penance*, which we may properly call the strongest Fence about the Law : and this being pull'd down by the Reformation, there is no need of Encouraging the People to break in upon God's Commandements. It suffices that the Restraints of *Shame* and *Fear*, the one of *Confessing*, the other of *punishing* their Sins are removed to their Hands ; because corrupt Nature thus set at Liberty will after that act it's own Part, and be too hard for the Commandements left thus unguarded.



## The INTRODUCTION. ix

5thly, A motive, which sufficed to fix so great and learned a Man as St *Austin* in the Religion he had chosen, is surely no weak one, and may suffice to direct any Man, whether learned or unlearned, in the Choice he has to make. Let us then hear his own Words. *Lastly*, says he, the very Name of CATHOLICK tells me : of which this Church alone has not without Reason so kept the Possession, that tho' all Hereticks desire to be call'd Catholics, yet if a Stranger asks them where Catholics meet; no Heretick dare to point out his own House or Church. But what Church is it, in which St. *Austin* was held steadfast by the very Name of Catholics? His Words immediately preceding are a full Answer to this Question. *Thirdly* (says he) a Succession of Bishops descending from the SEE OF SAINT PETER, to whom Christ after his Resurrection committed his Flock, holds me in the Church. *Contra Epist. Fund. C. 4.* 'Tis plain then, it was the Church in Communion with the See of Rome, St. *Austin* had chosen for his Guide : 'Twas in this Church he was held by the very Name of CATHOLICK : because she had always had, and has had ever since so full and undisputed a Possession of this honourable Title, that no Communion Separated from her was ever able either to gain it to itself, or dispossess her of it:

But what means the Word *Catholic*? it is a Greek Word and signifies the same as *Universal*? And this is so essential a Condition of the true Church, that no Society upon Earth can pretend to be a Part of it, unless it be to the Communion of that Church, which has *Universality* both of Time and Place. Of Time, by being the standing Church of all Ages since the Time of the Apostles; and of Place, by having on it's Side the Agreement of People and Nations according to St. *Austin's* Expression. Both which Parts of the Church's *Universality* are clearly mark'd out in the Word of God.

Her *Universality* of Time is mark'd out by Christ promising his Apostles, that the Gates of Hell shall not prevail against it. *Matth. 17. v. 18.* And that he will be with them always even unto the End of the World. *Matth. 29. v. 22.* And by *Isaiah* in these prophetick Words. *This is my Covenant with them, saith the Lord. My Spirit*  
that

## 2 The INTRODUCTION.

that is upon thee, and my Words which I have put into thy Mouth shall not depart out of thy Mouth, nor out of the Mouth, of thy Seed, nor out of the Mouth of thy Seed's Seed, saith the Lord, from henceforth and for ever. Isa. 59. v. 21.

Her Universality of Place mark'd out first by God's Promise to Abraham; that all Nations of the Earth should be blessed in his Seed. Gen. 22. v. 18. 3dly, by the Psalmist. Ask of me, and I shall give thee the Heathen for thy Inheritance, and the uttermost Parts of the Earth for thy Possession. Psalm. 2. v. 8. And again. Praise the Lord all ye Nations, praise the Lord all ye People. Psal. 116. v. 1. 3dly, by Isaiah describing the future Glory of the Church of Christ in the Multitude of People and Nations flocking to her. Isa. 60. And lastly, by Christ himself giving a Commission to the Apostles and their Successors to go and teach all Nations. Matth. 28. v. 19.

Here then it behoves the Reader to examine impartially whether these two Parts of Universality are to be found in the Church of Rome, or in any of the Reform'd Churches: because in whatever Church they are found, it cannot be doubted but that is the true Church of Christ.

As to the Church of Rome, that is to say, the Church in Communion with the See of Rome, she has not only had an uninterrupted visible Being from the Time of the Apostles to this Day, but has always been the most illustrious Society of Christians upon Earth. She has therefore the Universality of Time promised by Christ, and foretold by Isaiah. She has likewise preach'd the Gospel to the most remote and barbarous Nations in the World, who have all received the Faith of Christ from her Bishops and Pastors: and not only they, but likewise those very Nations of Europe, in which the Reform'd Churches are now establish'd. As England, Scotland, Ireland, Holland, Sweden, Denmark, and the Protestant Parts of Germany and Switzerland. For all these were converted from Heathenism to Christianity by Missioners sent by the Church of Rome; as is manifest from their unanimous Profession of the Religion call'd Popery for several Ages after their Conversion till the pretended Reformation. Nay she has at this very Time Bishops and Pastors propagating the Gospel amongst the Infidels,

## The INTRODUCTION. xi

*fidels*, both of the *East* and *West Indies*. Therefore *Universality* of *Place*, or as *St. Austin* calls it, the *Agreement of People and Nations* cannot possibly be deny'd her.

But can any of the *Reform'd Churches* lay Claim to this *Universality* either of *Time* or *Place*? Alas, it is but *two hundred* and *five Years* ago, since the very first of them began to creep out of the *Shell*, and 'twas some Years after, before the rest came into the *World*. 'Tis plain then that the very eldest of them wants near *fifteen hundred Years* of *Universality* of *Time*: And as to *Universality* of *Place*, I should be glad to know, what *barbarous* or *Heathen* Nation has ever been converted by *Missioners* of any of the *Reform'd Churches*; tho' they have all the Opportunity imaginable to do it, by Reason of the great Trade several of them have both in the *East* and *West Indies*. Nay is there any one of those Churches, that ever extended it self beyond what we may properly call a Corner of the Earth, comparatively to the large Extent both in and out of *Europe* of the *Roman Catholick Church*? This therefore makes it likewise plain that they have no *Universality* of *Place*; and being all separated from the Communion of the *Church of Rome*, which has *Universality* both of *Time* and *Place*, they can be no Part of the *Catholick Church*, nor have any Claim to that honourable Title: The Consequence whereof is that they are no Part of the *true Church*, in which alone Salvation can be obtain'd according to this Saying of Christ, *if he will not hear the Church, let him be unto thee as a Heathen and a Publican*. *Math.* 18. v. 17. That is, let him be regarded as a *Reprobate*, or one in a damnable State.

6thly, The *Reform'd Churches*, not one excepted, are either guilty of *Schism*, or no Church in the *World* was ever guilty of it. Nay we may confidently say they have the plainest Marks of *Schismatical Churches*, it is possible for a Church to have. For what is *Schism* but an *obstinate* and *wilful Separation* from the Communion of the *true Church of God*? Now the *first Reformers* boasted openly that they had separated themselves from the *whole World*, and it is plain Fact they did

## xii      *The INTRODUCTION.*

did so. If therefore God has always had a *true Church* upon Earth, as I take it to be an undeniable Truth he has, the Consequence is, that they had separated themselves from the *true Church* as well as from other Churches, which surely suffices to convince any Man that his Soul cannot be safe in any of the *Reform'd Churches*.

7thly. There can be no *true Church*, but what has it's Origine from *Christ* and his *Apostles*: And this is likewise a Truth, which cannot be contested. Now it is a plain historical Fact, that the *Reformation* began near upon fifteen hundred Years after the *Ascension* of *Christ*: that is, An. 1517. And by Consequence that there were none of the present *Reform'd Churches* in the World before that Time: Because there could be no *Reform'd Churches* before the *Reformation*, which gave them their Birth. And how then can any of these Churches pretend to be a Part of the *true one*, that is, of the Church establish'd by *Christ* and his *Apostles*? Did they incorporate themselves with any *preexistent Church*, that was a Part of the *true one*? No, they separated themselves from the *whole World*: they therefore began upon a new Establishment, and are no more a Part of any *Christian Church* that was before them, than they are a Part of the *Jewish Synagogue*: and so they can be no Part of the *Church* founded by the *Apostles*, which was surely before them.

If any one pretends that the *Reform'd Church*, whereof he is a Member, has always had a Being, tho' it has not been always *visible* to Men, I really pity his Case and advise him as a Friend to give up the Cause honestly and fairly, rather than have Recourse to such a wretched Shift for it's Defence, which in Reality is a Cover for the most ridiculous Sect upon Earth: For who will pretend to defeat an *invisible Host*? And so a *Muggletonian* or *Quaker* will be as safe behind his Entrenchment of an *invisible Church*, and with the Help of this ingenious Invention trace the Origine of his Church to *Christ* and his *Apostles* as easily as any *Reform'd Church* in *Europe*.

8thly,

## The INTRODUCTION. xiii

8thly. There can be no Security of Salvation in a Church, whose very *Rule of Faith* is an unexhaustible Source of *Divisions, Errors, and Contradictions*. Now whereas the *Catholick Rule of Faith* is the *Word of God* as interpreted to us by the *Church of Christ*, that of the *Reform'd Churches* is *Scripture* interpreted by *private Judgment*. So that the Guide of *Catholicks* is the greatest Authority upon Earth ; and the Guide of *Protestants* is every Man's private Judgment : because whoever appeals to *Scriptures*, and throws aside the Church's Interpretation of them, appeals effectually to his own *private Judgment*, and acknowledges no other Guide : which I justly call an unexhaustible Source of *Divisions, Errors, and Contradictions* : and I need not insist upon any other Proof of it than the numberless Jarring Sects all spawn'd from the *Reformation*, which set up this pernicious Rule, and soon saw the natural Fruits of it in as monstrous a *Babel* of Confusion, as the infinite Diversity of private Judgments must unavoidably produce. The Reader will find this shew'd at large towards the End of the 3d Article. And so I leave every Man of common Sense to Judge, whether (considering the Sublimeness of Divine Mysteries on the one Hand, and the narrow Compass of humane Reason, together with it's Proneness to be bias'd by *Interest* or *Prejudice*, on the other) whether, I say, Persons be not safer as to their eternal Salvation under the Conduct of Pastors, who reject a Rule which is the fruitful Source of Errors, and adhere to the *Authority* establish'd by *Christ* himself for our Guide, than they that are guided by Ministers, who by a fundamental Principle of their Religion are bound to own, that *Scriptures* interpreted by *private Judgment* is the only Rule of their Faith.

9thly, No Man can hope to work his Salvation in a Church, which has no *lawful Ministry*. That is, no lawful Power to *preach the Word*, and *administer the Sacraments*. And

10thly, The only Church, in which a Christian can hope to work his Salvation is that, which derives it's Doctrine from *Christ* and his *Apostles*.

If

## xiv The INTRODUCTION.

If therefore I prove these two Points, *viz.* that none of the *Reform'd Churches* have a *lawful Ministry*, and that the *Roman Catholick Church* is the only Church upon Earth, that derives it's Doctrine from *Christ* and his *Apostles*; the undeniable Consequence will be, 1. that Salvation cannot be hoped for in any of the *reform'd Churches*, and 2. that it can only be attain'd in the *Roman Catholick Church*.

The Proof of these two important Points is the whole Subject of the following small Treatise, and I may truly say it go's all at once to the very Bottom of the Cause in such a Manner, that without the Examination of any one particular Point of Doctrine, both the learned and unlearn'd may not only clearly see, what Churches are to be avoided as so many Rocks, on which their eternal Salvation will ~~most~~ certainly suffer Shipwrack, but likewise find that Church, which alone is a safe Harbour, wherein it may be secured.

The Endeavours I have used to set this whole Matter in it's clearest Light will perhaps displease such insincere Souls as hate the Light because it incommodes them. But I hope they will be acceptable to all sincere Lovers of the Truth, whatever Persuasion they are of: and 'tis for these alone the following Sheets are design'd, which have no other End in View than to mark out to them the Way of *Truth* and *Salvation*; that they either may walk on steadily in that Way, if they find themselves already in it, or enter into it, if Choice or Education has misled them into a wrong Path.



## A R T. I.

### *No lawful Ministry without a lawful Mission.*



VERY civil Government has within itself a Source, from which all lawful Power and Authority is derived: and no particular Member of any Society can lay Claim to any Part of this Power or Authority, unless it flows to him from that Source. No Man, for Example, is treated as a publick Minister, unless he shews his *Credentials* from the Prince or State that sends him; nor respected and obey'd as a Magistrate, unless he be call'd to that Dignity, and vested with that Authority annex'd to it by Superiour Powers. Nay it would be highly ridiculous in any Man to intrude himself into the very meanest Office even of a private Family, without the express or presumed Consent of the Master or Mistress of it. This is the establish'd Order of the Government of the World, and so manifestly conformable to Reason and Common Sense, that without it all States, or Kingdoms, or even lesser Societies, would be no better than so many *Babels* of Disorder and Confusion.

Now the same Principle is applicable to the Church as well as *secular State*, but with this material Difference, *viz.* That as every *secular State* form'd itself at first by common consent into a *civil Society*, so had it the Liberty to choose what Form of Government, and establish what Laws, it pleas'd for the publick Good. But the Church as such is a *divine Society*, as having a *divine Origine*. For it was not establish'd by Men but by God himself. *Jesus Christ*, God and Man,  
was

## No lawful Ministry

was it's *immediate Founder and Lawgiver*; and he is still it's *supreme divine Head, Governour, and Sovereign Pastor*. It is therefore bound to keep those *Laws*, that *Form of Government* under him, and that *Method of Conveying it down*, which was at first *establish'd* by him. Nor is there any *Power upon Earth* can either change the *Laws*, or dispence with the *Conditions*, or deviate from the *Ways and Methods*, he has mark'd out to us.

Here then we need but consult the *Word of God* to inform ourselves upon what *Footing the Conveyance of the ecclesiastical Ministry* is establish'd by him. Let us first hear *Christ himself* speak in the following *sacred Words*. *Verily, verily, I say unto you, he that entereth not by the Door into the Sheepfold, but climbeth up some other Way, the same is a Thief and Robber.* John 10. v. 1. Here all are declared *Thieves and Robbers*, that is, *Usurpers of the sacred Ministry*, who *enter not by the Door*. And lest we should mistake the *Meaning of this figurative Expression*, he explains it thus. v. 7. *Verily, verily, I say unto you, I am the Door of the Sheep.* So that whoever enters upon the *Ministry*, and has not his *Mission from Christ* either *immediately*, as the *Apostles* had, or *mediately* by deriving it from them or their lawful *Succeffors*, are here mark'd out in the *Character of Thieves and Robbers*. Whence it plainly follows that any *Society of Men*, let them be as numerous as they please, or boast of their *Purity* as much as they please, can never be a *true Church*, if it has not a *Ministry* originally derived from *Christ* by an *uninterrupted Succession of lawful Pastors*: because the *true Church* can never be without *true Pastors*; and without a *Ministry* originally derived from *Christ* by an *uninterrupted Succession in the same Communion*, there can be no *true Pastors*.

This then is the *Foundation of the ecclesiastical Ministry* laid by *Christ himself*; and *St. Paul*, his faithful *Apostle and Interpreter*, teaches the same *Doctrine* in his *Epistle to the Romans*, C. 10. v. 15. *how shall they preach except they be sent?* For if they be not sent, they can be nothing else but *Intruders into the Sheepfold*;  
Usurpers



**Art. 1. without a lawful Mission.** 3

Usurpers of the sacred Ministry, and, in a Word, Thieves and Robbers.

But the Example of *Christ* himself is most certainly of the greatest Weight to convince us that no man can legally enter upon the sacred Ministry, except he be sent according to the Order establish'd by God. For if the *Son of God* took not upon him the Preaching of the Gospel but as sent by his *eternal Father*, what Sacrilegious Arrogance and Presumption must it then be in Men to assume to themselves this sacred Function without a Commission from any lawful Authority? Our Saviour therefore to render us sensible of the necessity of a true Mission for every Minister of the Gospel, judg'd it requisite upon several Occasions to prove *his own Mission* to the Jews. I shall omit a great many Passages for Brevity's Sake, and only quote a few from St. John, who writes thus. Now about the Midst of the Feast Jesus went up into the Temple and taught: And the Jews marvel'd, saying, how knoweth this Man Letters having never learned? Jesus answer'd them and said, MY DOCTRINE IS NOT MINE, BUT HIS THAT SENT ME. If any Man will do his Will, he will know of the Doctrine whether it be of God, or whether I speak of my self. He that speaketh of himself, seeketh his own Glory, but he that seeketh his Glory that sent me, the same is true, and no Unrighteousness is in him. John. 7. v. 14. 15, &c.

However the Jews persisting still to question his Authority he answer'd them. I AM NOT COME OF MYSELF, but he that sent me is true, whom ye know not. But I know him, FOR I AM FROM HIM, AND HE HATH SENT ME. v. 28. 29.

Again, the following Words are very remarkable: He that rejecteth me, and receiveth not my Words, hath one that judgeth him. — FOR I HAVE NOT SPOKEN OF MYSELF, BUT THE FATHER WHICH SENT ME, HE GAVE ME A COMMANDEMENT WHAT I SHOULD SAY, AND WHAT I SHOULD SPEAK: John 12. v. 48, 49.

Here our Saviour declares positively, that he spoke nothing but what he was commanded to speak by his Father. And this implies no less, than that if he had preach'd any Doctrine either contrary to, or beyond

yond the Commission he had received from his Father (which indeed the impeccability of his sacred Person render'd impossible) he would have preach'd without the Authority requisite for that Function.

However to render us still more sensible of the Necessity of an uncontested Mission, our Saviour would prove his by a great Number of illustrious Miracles, and more particularly by that, which for it's Circumstances appear'd more illustrious than the rest. For tho' all the Miracles of his Life were to shew from whom he came, as they did by the divine Power and Goodness which shined in them; yet the raising of *Lazarus*, and the lowd Prayer he made to his Father before it, were not only intended, but expressly declared to be done for the Notifying and proving of that Mission, from which alone all other true Missions were to be derived afterwards to the End of the World. For St. *John* expressly tells us, that when he was upon the Point of raising *Lazarus*, he lift up his Eyes and said, Father I thank thee that thou hast heard me. And I know that thou hearest me always: But because of the People which stand by, I said it, THAT THEY MAY BELIEVE THAT THOU HAST SENT ME. *John*. II. v. 41, 42. 'Tis plain our Saviour here proves his Mission from the miraculous Power given him to raise *Lazarus*, as being a divine and publick Testimony of it, since it was ask'd for that very End in the People's own Hearing, and no sooner ask'd but granted.

Thus did our Saviour take Care not only to assert but prove his Mission, in Order to mark out clearly to his Church the sacred Source, from whence the lawful Exercise of the Ecclesiastical Ministry must indispensably flow, Christ himself had his Mission from God, who gave him all Power in Heaven and in Earth. *Math*. 28. v. 19. He communicated it to his Apostles. *As my Father sent me, even so I send you*. *Joh*. 20. v. 21. And again. *Go ye therefore and teach all Nations baptizing them, &c.* *Math*. 28. v. 19. The Apostles, as the Church encreased, ordain'd Bishops and Priests according to the Power they had received from Christ, and assign'd to each of them the particular Churches

**Art. 1. without a lawful Mission. 5**

Churches they were to feed and govern. These took Care to transmit the same Power to their Successors, as these did likewise to theirs. And so the sacred Ministry of governing and feeding the Flock of Christ by preaching the Word and Administering the Sacraments, has been handed down by an uninterrupted Succession from the Apostles throughout all Ages to the present Time, and will be continued in the same Manner to the End of the World according to St. Paul Eph. 4. v. 11. 12. 13.

For this Reason Tertullian in his Book of *Prescriptions* C. 37. pressed the Hereticks of his Time with this Question: *Qui estis vos? Quando & unde venistis?* Who are you? When and whence did you come? Whence have you your Mission? How can you prove that you have enter'd by the Door, and are not Thieves and Robbers? The same Tertullian C. 3. writes thus. Let them produce (says he) the Origin of their Church, let them give us a List of their Bishops, drawn down by Succession from the Beginning: So that their first Bishop had either an Apostle, or an Apostolical Man continuing to the End, in the Communion of the Apostles for his Predecessor. In Effect the constant Practice of the ancient Fathers to prove against Hereticks the Truth of the Doctrine taught by the Catholick Church was by Shewing this uninterrupted Succession of Catholick Bishops and Pastors in the same Communion from the Apostles, and on the contrary to defy their Adversaries to shew any such Succession of Bishops teaching the discriminating Doctrine of their Sects.

St. Cyprian Epist. 76. says of Novation, that he was not in the Church, nor could he be counted a Bishop (as to the Power of Jurisdiction) because despising apostolical Tradition he came of himself, and succeeded to no Body, to wit, in his own Communion.

A Succession of Bishops (says St. Austin contra Epist. Fund. C. 4.) descending from the See of St. Peter to the present Episcopacy holds me in the Catholick Church. And St. Optatus writes thus to the Donatists. Since you pretend to be the Church of God, shew the Origine of your Bishops. For if they had pretended to produce a Catalogue of Bi-

shops descending from the Apostles, they would have been answer'd that those were not Bishops of the *Donatist*, but *Catholick* Church, and that therefore *Donatus* himself was the first Bishop of the *separate Church* he had set up, and could shew no Succession of Bishops that were before him of *his Communion*.

This shews plainly, what the ancient Fathers thought of all Communions, that had separated themselves from the *Catholick Church*, and that they regarded them no otherwise than as Usurpers of the Ecclesiastical Ministry, as Invaders of the priestly Office, and in a Word as Societies destitute of all Power and Authority of either Preaching the Word, or administering the Sacraments: The Consequence whereof is that they were no Part of the *true Church of Christ*, from which the *true Ministry* is wholly inseparable. Nay Mr. *Lesly* a Writer of the *Church of England*, well known, has the same contemptible Opinion of all the *dissenting Protestant Churches*, as the Fathers had of the *heretical and schismatical Communions* of their Times. For in his treatise of *private Judgment and Authority*, pag. 222. He writes thus. *The Dissenters have no Commission or Succession to shew: They have thrust themselves as Guides upon the Road towards Heaven upon their own Heads not above 140 Years ago, in utter Contempt and Opposition to all the Guides of God's Appointment from the Days of the Apostles.* Whence he justly concludes that they have no Authority at all either to *preach the Word*, or *administer the holy Sacraments*, which God has instituted, or to *bless in his Name*.

Here Mr. *Lesly* agrees exactly with me in the important Principle I have laid down; And I should be glad he agreed as well with me in the Application of it. But how unjust are Men in their Balances! How clear sighted are they in seeing the Defects of others, and how blind at the same Time not to see their own in the very same Kind!

He tells us first, *the Dissenters have no Commission or Succession to shew.* I grant they have not. But how will he shew the *Commission or Succession* of the *Protestant Church of England*? Since it is an undeniable Fact that

Art. 1. *without a lawful Mission.* 7

that for 900 Years together before the pretended Reformation of that Church all her Bishops were in Communion with the Church of Rome, and agreed with her in Sacraments, Doctrine, and Practice. As in Monastical Vows, in praying for the Relief of the Dead, in the Invocation of Saints, in adoring the blessed Sacrament, and receiving the Definitions of former Councils for Transubstantiation, the Veneration of holy Images and Reliques, and the Pope's Supremacy, &c.

First then I ask from whom the first Protestant Bishops of the Church of England had their Commission to teach a Doctrine, directly opposite in all the foremention'd Articles to that of all the Catholick Bishops their Predecessors? If they pretend to have had it from them, the Thing is wholly incredible, as will appear more fully hereafter. Yet I cannot imagine how they came by it any other Way, unless it was sent them immediately from Heaven, and so their Mission was extraordinary like that of the Apostles; which also will not be easily believed without good Proofs, and I fear it will be a hard Task to find any.

I ask 2dly, from whom the first Protestant Bishops of the Church of England derived their Succession. That is, from what Bishop of their own Communion? Since all the English Bishops before them were Roman Catholicks, that is, in the Communion of the Bishop of Rome. If they alledge the Validity of their Ordination, and their being in Possession of the ancient Episcopal Sees of their Catholick Predecessors, who certainly derived their Succession from the Apostles; I answer, that tho' their Ordination were valid, which we utterly deny, this would be insufficient to prove their Succession to be truly Apostolical: because there is something more required to make good this Title than a valid Ordination, and the Possession of the Episcopal Sees of their Predecessors; viz. their being Members of the same Church and Communion with those, whose Successors they pretend to be. For otherwise it will follow that the Arian and Donatist Bishops were the true Successors of the Apostles: Because their Ordination was most certainly valid, and they fill'd the ancient Sees of

the *Catholick Bishops* their Predecessors. But since it would be highly absurd to grant this (because Persons cut off by *Heresy* and *Excommunication* from the Church founded by the *Apostles* cannot possibly be call'd their *true Successors*) 'tis manifest the *English Protestant Clergy* will never prove their Succession to be *Apostolical*, unless they can convince us that they are Members of the *same Church and Communion* with the *Catholick Bishops* that went before them, any more than the *Arian* and *Donatist Bishops* formerly were. Hence it plainly follows, that if some Expedient be not found out to fill up a Gap of 900 Years, in all which Space of Time there were no *Protestant Bishops* or *Parsons* in whole *Great Britain*, they may as well pretend to derive their Succession from *Aaron* as from the *Apostles*.

But to return back to Mr. *Lesley*, he tells us 2dly that the *Dissenters* thrust themselves as *Guides upon the Road towards Heaven upon their own Heads* NOT ABOVE A HUNDRED AND FORTY YEARS AGO. And pray how many more Years ago is it, that the *Bishops* and *Parsons* of the *Reform'd Church of England* appear'd first as *Guides upon the Road towards Heaven*? If Mr. *Lesley* be unwilling to satisfy his Protestant Brethren in a Point of that importance, I shall do it for him. The pretended Reformation of *England* began about the Year 1533. and Queen *Elizabeth* came not to the Crown till An. 1558. So that it was not finish'd till some Years after the Middle of that Century. Now if we count back 140 Years from the Time that Mr. *Lesley* wrote his Book of *private Judgement and Authority*, we may by a very easy Computation discover the exact *Epocha* of Time, when his *Protestant Bishops* and *Parsons* appear'd first as *Guides upon the Road towards Heaven*: And the Difference of *Age* between his Church, and that of the *Dissenters* will be found to be so inconsiderable, as no Ways deserved his notice. We are likewise sure the *Protestant Guides* of the Church of *England* were never sent or sought for by any of the *Papish Bishops* their Predecessors; and so they likewise sympathize in this with the *Dissenters*, that they thrust themselves as *Guides upon the Road of their own Heads*; unless they will

Art. 1. *without a lawful Mission.* 9

will claim an *extraordinary Mission* immediately from God; for which if they can shew the Testimony of *Miracles*, as the *Apostles* did, we shall be ready to believe them.

Lastly Mr. *Lefly* tells us, that the *Dissenters* thrust themselves as Guides upon the Road in utter Contempt and Opposition to all the Guides of God's Appointment from the Day's of the *Apostles*. It seems then that there were Guides of God's Appointment from the very Time of the *Apostles* till the pretended Reformation; and if they were of God's Appointment, they could not be False Guides. But of what Religion were these Guides of God's Appointment? Were they *Protestants* or *Papists*? They could not be *Protestants* before there were any Reform'd Churches in Being: 'tis plain then they were all *Papists* before the Reformation; at least in the Island of Great Britain, where no Religion but *Papery* was ever profess'd for 900 Years together till the Change of it introduced by *Henry VIII.* carried on by *Edward VI.* and finish'd by *Queen Elizabeth.* It was therefore effected in utter Contempt and Opposition to all the Bishops and Pastors, who had been the Guides of God's Appointment for nine hundred Years together.

And how then can Mr. *Lefly* reproach the *Dissenters* with this unwarrantable Proceeding, since it is plain they only follow'd the Example his Church had set them? Nay may we not legally conclude against him as he do's against the *Dissenters*, that his Church has no Authority at all either to preach the Word or administer the ho'y Sacraments which God has instituted, or to bless in his Name? And so according to his own Principle she is no Part of the true Church of *Christ* as being destitute of a lawful Mission, and guilty of having usurped the sacred Ministry without Commission or Succession.

But let that be at it will, it is manifest both from Scripture and Tradition, that there can be no lawful Ministry without a lawful Mission: which is precisely the Principle I have establish'd: Nor do I know any *Protestant* so unreasonable as to deny it, tho' they all differ from us in the Application of it. On the contrary

trary all the *Reform'd Churches* labour with their utmost Force to prove the Legality of their Mission, some one Way some another ; and it shall now be my Business to prove that it is impossible for any of them to make good their Title : Which if I do, every *Protestant*, whatever *Reform'd Church* he is a Member of, must be sensible that he is out of the Way of Salvation : Because Salvation cannot be attain'd to in a Church, in which there is no lawful Administration of the *Sacraments*, or under the Conduct of *Guides*, who have not enter'd into the *Sheep-fold by the Door*, and are stigmatized by Christ himself with the infamous Character of *Thieves* and *Robbers*.

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## A R T. II.

### *The Disagreement amongst Protestants concerning their Mission.*

**D**isagreement and Contradictions in a Dispute about a Title, which for it's importance ought to be clear and uncontested, is of itself a strong Proof of it's Nullity. There is not, for Example, a Bishop or inferiour Pastor in the Communion of the *Church of Rome* but can prove the Validity of his Title to the *sacred Ministry* as clearly as an Officer in the Army can shew his *Commission* for the respective Post he is in. And it cannot be doubted but the *Reform'd Churches* would prove theirs with the same uncontested Evidence, and there would be the same Harmony amongst them in this Point, as there is amongst *Roman Catholics*, if their Title to the Ministry were grounded upon a solid Foundation like that of the *Church of Rome* : Whereas on the contrary nothing perplexes *Protestants* more than the Question *Tertullian* put to the Hereticks of his Time, *who are you ? Whence did you come ?* That is, when we press them to give an Account



count of their *Mission* or *Vocation* to the *Ministry* of the *Gospel*. Because the *first Reformers* having broke off from the Communion of the whole World (as both *Luther* and *Calvin* attest in their Writings) it is hard to conceive what Way a *lawful Mission* could possibly be convey'd to them : And if the *first Reformers* had no *lawful Mission*, their *Successors* can have none.

Here then they all find themselves involved in an inextricable Labyrinth of Difficulties what Way soever they turn themselves, and they vary in their Opinions about it just according as they are press'd on this or that Side by the Arguments of their Adversaries. They who chiefly consider the Difficulty of maintaining their Pretensions to an *ordinary Mission* fly for Sanctuary to an *extraordinary* one : And they who find themselves driven out of this Entrenchment endeavour to make the best shift they can by having Recourse to an *ordinary* one.

*Luther* and *Calvin* with some others, as they were the Apostles of the Reformation, so we find them at the Head of that Party, which stood up for an *extraordinary Mission*. For they consider'd that they had set up a *new Gospel*, a *new Church Government*, a *new Ministry*, a *new Communion*, and had separated themselves from all Christian Societies in the World. They judg'd it therefore the best and safest Course they could take never to trouble their Heads with proving their *Ordinary Mission*, which they plainly saw was a defenceless Cause : and so resolved to set a good bold Face upon the Matter, and challenge to themselves an *immediate Mission* to reform the Church not from Men, but from God himself. But least those, who may be sensible of the Folly and Extravagance of this Pretension should suspect the Truth of it, and Imagine I pretend to fight against my own Shadow, I shall prove it with the utmost Evidence from their own Writings.

First *Martin Luther* speaks thus of himself. *I am sure (says he) I have my Doctrine from Heaven.* Tom. 2. Fol. 333. And again. *I was THE FIRST TO WHOM GOD VOUCHSAFED TO REVEAL the Things which have been preach'd*

*preach'd to you.* Tom. 7. Fol. 274. and Tom. 2. Fol. 305. he writes thus. *Since now I am certain I preach the Word of God, it is not fit I should want a Title for the Recommending of this Word and Work of the Ministry, TO WHICH I AM CALL'D BY GOD: WHICH I HAVE NOT RECEIVED OF MEN, NOR BY MEN, BUT BY THE GIFT OF GOD AND REVELATION OF JESUS-CHRIST.* This is a plain and positive Averring that he had not his Doctrine by Succession from any that went before him, nor by Consequence from the *Apostolical Church*, which surely was before him: And this alone suffices to condemn him and his Doctrine, unless he can prove effectually that he had it immediately from Heaven.

Calvin is full as plain upon the matter *Epis. 190.* to the King of Poland, where he writes thus. *Since by the Pope's Tyranny the Succession has been interrupted, the Church could not be reestablish'd without a NEW MINISTRY — So that the Commission our Saviour gave us to assemble the Churches was WHOLLY EXTRAORDINARY. And since the Supporters of true Piety appear'd suddenly in an EXTRAORDINARY Manner, their Vocation is not to be examined by the COMMON RULES; but they were raised IMMEDIATELY BY GOD, to the End that having establish'd the Churches, they should ordain other Pastors to succeed them.*

In another Work entituled *the true method of Reforming the Church*, he writes in the following Manner. *I have already said that an ordinary Vocation is necessary when the State of the Church is uncorrupted, or at least tolerable. But will this tie up the Hand of God, and hinder him from RAISING IN AN EXTRAORDINARY MANNER Prophets and other Ministers to re-establish his Church, when it is utterly ruined?* Then he proceeds to apply this to the *first Reformers* as Men raised by God in an extraordinary Manner.

Theodorus Beza, who succeeded Calvin in the Government of the Church of Geneva, maintain'd the same in his Conference with the Cardinal of Lorain at Poissy, where he tells his Adversary, that tho' some of the *first Reformers* might have insisted upon their Mission as derived from the Church of Rome, yet they voluntarily renounced their Ordination as *the Mark of the Beast*,  
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and chose rather to depend upon an extraordinary Vocation; because the ordinary Mission was in Reality extinguish'd in the Roman Church, in which there was nothing but a horrible Disorder and Confusion. *Hist. Eccl.* pag. 580.

But he explains himself more fully in a Dispute he had with a Protestant Writer call'd *Adrian Saravias*, who in a Book writ by him concerning the Degrees of Ministers of the Gospel maintain'd that particularly those of the first Reformers, who had been ordain'd in the Church of Rome, stood in no Need of an extraordinary Mission, but that the Ordinary one they had received by Virtue of their Ordination sufficed: And as for others, he said that every Christian well instructed in the Scripture had both a Power and Obligation to reform all Abuses and Errors that were crept into the Church.

This latter Part of his Opinion *Beza* refutes by telling him, that at that Rate every Man that has but a good Opinion of his own Learning will under Pretence of Reforming the Church set up for a Preacher of a new Gospel, and form separate Assemblies as Anabaptists and Libertines are wont to do. But God forbid (says he) that we should open a Gate to such a pernicious Licentiousness. And so far he had most certainly Truth on his Side.

But he rejects the other Part of *Saravias's* Opinion with a great Deal of Heat. "Pray (says he) what Sort of ordinary Vocation is that, which you attribute to all but a few of those who were raised by God? You cannot but mean a Papistical Vocation, since it appears plainly enough from what you say, that if the Bishops of France should now withdraw themselves and their Churches from the Pope's Tyranny and purge them of all Idolatry and Superstition, they would stand in no need of any other Vocation than what they have already. What! can we imagine that Papistical Ordinations, which are no better than an infamous Commerce with the *Romish Harlot*, and more polluted than the Pay of Prostitutes forbid by God to be offer'd in his Temple, which impowers some to corrupt the Gospel instead of preaching

“ preaching it, and others only to offer Sacrifice, which is a most horrible Abomination: can we imagine, I say, that these wicked Ordinations should stand good in such a Manner, that as often as God gives the Grace to any of these *spurious Bishops* to come over to true Christianity, all the impurity of their Ordinations should be immediately purged away? But with what Face or Confidence will any one, whose Heart God has touch’d pretend to detest *Papery* without Abjuring the *irregular Ordination* he has received? Or if he abjures it, how can he assume an Authority to preach in Virtue of it? I don’t deny indeed, that when such Persons are found to be well instructed, edifying in their Lives, and capable of feeding the Flock, they may be *ordain’d*, and of *spurious Bishops* render’d *legitimate Pastors*.

’Tis plain then what *Calvin* and *Beza* thought of the Mission of the *first Reformers*: Which is still more confirm’d by the Profession of Faith required to be made by the *Hugonots* of *France*, in the Composing whereof these two reforming Apostles had the chief Hand. The 31st. Article of it is thus Worded. “ We believe that no Man ought by his own Authority to arrogate to himself the Government of the Church: but that it ought to be confer’d by Election as far as is possible and God will permit. Which Exception we add expressly, because it has been necessary sometimes and even in our Days (in which the State of the Church was interrupted) that God should raise Persons in an extraordinary Manner to re-establish the Church fall’n into Ruin and Desolation.”

This Article contains three Things. 1. The general Rule 2. The Exception from this general Rule. And 3. The Application of this Exception to the *first Reformers*. The general Rule is, that no Man ought by his own Authority to arrogate to himself the Government of the Church, but it ought to be confer’d by Election. The Exception is, that God permits sometimes that the Observance of this Rule is impracticable, and then he raises Men in an

**EXTRAORDINARY MANNER** to supply the Defect of an *Ordinary Vocation*. And the Application of this Exception to the *first Reformers* is, *that it has been necessary sometimes, and even in our Days (in which the State of the Church was interrupted) to raise Persons in an EXTRAORDINARY MANNER to re-establish the Church, fallen into Ruin and Desolation.*

Whence it is plain, that if the *first Reformers* had exercised the Ministry by Virtue of an *ordinary Vocation*, they would have been comprehended within the *general Rule*, and not within the *Exception*. Whereas the 31th Article puts them in the Exception, in supposing them to have been in such Circumstances, that God did not permit the *ordinary Vocation* to take Place.

Conformably to this Article the Synod of Gap held An. 1603. decreed, that it should be maintain'd in it's full Force without insisting upon any *ordinary Vocation* derived from the *Church of Rome*. The Decree of that Synod was deliver'd in the following Words. Concerning the 31th Article of our Profession of Faith, the Question being put, upon what Foundation the Authority our *first Pastors* had of Preaching and Reforming the Church was to be settled, whether it should be upon their Mission derived from the *Church of Rome*, the Assembly resolved that it should be wholly ascribed to an *extraordinary Vocation*, whereby God moved them interiorly in an *extraordinary Manner*, and not to the little they had still left of the corrupt Mission of the *Church of Rome*.

And in the same Profession of Faith Art. 28. they declare *that they condemn all Popish Assemblies, because THE PURE WORD OF GOD IS BANISH'D OUT OF THEM, AND THE HOLY SACRAMENTS ARE CORRUPTED, BASTARDIZED, FALSIFIED, OR RATHER ENTIRELY, ANNIHILATED; AND ALL IDOLATRY AND SUPERSTITION IS PRACTISED IN THEM, AND THAT WHOEVER FOLLOWS THEIR PRACTICES OR COMMUNICATES WITH THEM, CUTS HIMSELF OFF FROM THE MYSTICAL BODY OF JESUS-CHRIST.*

From

From all these Proofs it is manifest that I have not wrong'd the Truth in Attributing both to *Luther* and *Calvin*, and many of their Followers, the Folly and Extravagance of pretending to an *extraordinary Mission*, or *immediate Vocation* from God. But those who follow'd them some Years after finding it impossible to stand their Ground against the Force of the Arguments urged by Catholick Divines against this presumptuous and exorbitant Pretension of their *first Reformers*, were reduced to the Necessity of taking up with an *ordinary Mission*, and maintaining that their Forefathers had no other.

But here again they are forced to run into disagreeing Systems. Some of those who are for an *ordinary Mission*, being convinced that in all Ages it was continued by the Succession of Bishops, stand up for Episcopal Ordination, and maintain consequently that there can be no lawful Ministry without it: And thus far they agree with the *Church of Rome*. But then as to the Exercise of Episcopal or Pastoral Jurisdiction, some (as the Protestants of *Sweden* and *Denmark*) will have it depend upon the *superiour Consistory*. Others, as *Cranmer*, on the Prince's Will and Pleasure. And others assert again it's Independency on the civil Power; which is the Opinion of many in *England*; and these derive it's Source from the *Church of Rome*.

But the Protestants of *France* not believing Episcopacy to be of divine Institution has taken up a System wholly different from these. The famous Minister *Claude* to prove the Protestant Mission to be *ordinary*, thinks it sufficient to shew, that their first Pastors were establish'd by the People: in whom he places the Source of Authority and Vocation. And therefore in his Defence of the Reformation: p. 345. he maintains, that provided the People call a Man to the Ministry, and he gives his Consent, this gives him a lawful Mission without any other Formality.

The Minister *Jurieu* in his Answer to Monsr. *Nicol*, page 573. lays this for the Foundation of his System, viz. That as every civil Society has a natural Right to choose it's own Officers or Magistrates for the civil

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Government, and make what Laws it thinks most fitting for it's Preservation ; so every Church has no less a *natural Right* (that is, independent of any *divine Institution*) to choose it's own Guides and Rulers, and make it's own Laws for the same End.

But this is putting the *Church of Christ* upon the same Footing with the *secular State*, without any Regard to the Difference there is betwixt them both as to their *first Institution*, and the *End* of it. For (as I have already observed) all secular States are meer political Societies form'd by Men, and tending to an End that is merely human. They are therefore subject to the Will and Pleasure of Men, who may choose what Rulers, and install them by what Methods they think fitting: But the Church, as such, is a Society, which has Christ himself for it's immediate *Founder* and *Lawgiver* ; and is therefore tied down to the Laws his infinite Wisdom has establish'd for it's Government, and the Continuation and Conveyance of it's Ministry ; so that every *national Church*, as it is a Part of the Church in general, and by consequence subject to such Laws as regard the *whole Church*, is bound to follow those Laws.

The *End* of it's Establishment is likewise wholly *spiritual*, to wit, the Salvation of Souls ; which End cannot be attain'd but by the supernatural Means of *Grace*, nor *Grace* but by the *Sacraments* ; which Christ (who is the only Master both of his Grace, and of the Way of Conveying it to us) has instituted as so many Chancels for the Conveyance of it to our Souls ; and the Administration whereof together with the Preaching of the holy Word he committed to his Apostles and their Successors descending from them by a spiritual Generation according to the Methods establish'd by him. And so Mr. *Jurieu's* fine parallel between a *National Church* and a *national State* is a meer empty Flourish fit only to impose upon the ignorant Laity, whose Vanity it agreeably flatters by making them the Source of all Authority both *Civil* and *Ecclesiastick*.

Thus

Thus we see the Disagreement and Confusion amongst *Protestants* concerning a Point of the greatest Importance, and upon which the whole Superstructure of the Reformation depends as upon a Foundation, without which it cannot possibly subsist. It has been fully shew'd, 1. That nothing less than an *extraordinary Mission* was claim'd by the *first Reformers*. 2. That tho' some of their Followers endeavour'd at first to support this extravagant Pretension, the greatest Part have since rejected it as a defenceless Cause, and stand up for an *ordinary Mission*. And 3. That these Advocates for an ordinary Mission are all at Variance amongst themselves about the Manner of it's Conveyance, and put to the hardest Shifts to patch it up as well as they can.

I shall therefore now proceed to prove that the *first Reformers* had no Mission at all, either *ordinary* or *extraordinary*, but *climb'd up to the Sheepfold by another Way like Thieves and Robbers*. And if the *first Reformers* had no Mission, I am sure their Successors in the sacred Ministry can have none: Because no Man can transmit to another what he has not himself. Nay we may as well say that a Son can inherit a good Estate of a Father, who has not a Groat to leave him. So that if the very Fathers of the Reformation had not a *lawful Mission*, it is an unconceivable Riddle how their Children should come by it; as it is unconceivable how the Successors of the Apostles should have had a *lawful Mission*, if the Apostles themselves had none. Whence I conclude that if it be made manifest, that the *first Reformers* were wholly destitute of such a Mission, it will likewise be fully proved that their Successors are in the same unhappy Condition; and that they who are Members of any of the *Reform'd Churches* founded by them, as they continue to be Abettors of their *Sacrilegious Usurpation* of the holy Ministry, can be regarded no otherwise than as Persons, who are out of the *true Church of Christ*, in which alone Salvation can be attain'd.

ART.



## A R T. III.

*The first Reformers had no extraordinary Mission.*

W Henever it has pleased God to raise Men in an *extraordinary Manner* to be the Guides of his People (as he raised *Moses* to lead them out of *Egypt*, and as he raised the *Apostles* to preach the evangelical Law to the whole World) he never fail'd to distinguish them by such uncontestable Marks of their *extraordinary Mission*, as were a solid Motive to the People to form a rational Judgment upon, that they were undoubtedly sent by God, and that he had bestow'd those Marks upon them as a Declaration and Testimony of his Will, that they were bound to acknowledge them for their Pastors, and suffer themselves to be guided by them. And this is so perfectly conformable to the usual Methods of God's infinite Wisdom and Goodness in providing Means proper for their respective Ends (especially in Relation to Things immediately appertaining to the Salvation of Souls redeem'd with the sacred Blood of *Jesus Christ*) that without it the People would not be guarded against the Seduction of *false Guides*, who might equally pretend to an *immediate Commission* from God; and so every Impostor might set up for an *inspired Man*, and put his Cheats upon the People, under the Cover of this religious Mask.

'Tis therefore necessary the People should have some sure Marks to distinguish *lawful Pastors* from *Seducers*; but more especially when *new Doctrines* are proposed to them, whereof there is but one Example either recorded in the *new Testament*, or ever allow'd of by the *Catholic Church*; viz. the first Preaching of the *Evangelical Law*, which doubtless was a *new Law* and a *new Doctrine*: And therefore the Persons chosen immediately by God for this great Work were clearly distinguish'd from Impostors or Seducers

by three Marks. To wit, *Holiness of Life* in a most eminent Degree, *Holiness or Purity of Doctrine*, and *the Gift of Miracles*. These were the Marks, by which the faithful were fully assured that the *Apostles* had their *Commission* from God : For nothing was more *holy* than their *Lives*, nothing *purser* than their *Doctrine*, and God declared himself to be the Author of it by giving them the Power of Working *the most stupendous Miracles* in Confirmation of it.

But I find nothing of these Marks of an *extraordinary Vocation* in any of the *first Reformers*. For as to *Holiness of Life*, the very best amongst them were only so because they were not quite so bad as the rest, and their greatest Admirers could never commend them either for Austerity of Life, or any one eminent virtuous Quality that raised them above the ordinary Level of Mankind : Nay there was not one amongst them, but was guilty of the deadly Sin of *Calumny* in a very high Degree, in aspersing and misrepresenting the Doctrine of their *Mother Church*, as the only means to give some Colour to their Apostacy.

But some of them were eminent for nothing but the Viciousness of their Lives. Witness *Martin Luther* the very *Patriarch* of the Reformation ; who has left us in his own Writings such Monuments of his *bauboy, scurrilous, immortified, nay even vicious and impious* Disposition, that his greatest Enemies cannot paint him in blacker Colours than he has done himself : As will appear more fully hereafter, when I come to speak of his Doctrine.

*Carlostadius*, another *Head-Reformer*, is a second Instance of this Truth. He was the first amongst the *reforming Priests* who married publicly ; and *Melanchthon*, who was personally acquainted with him, gives him the Character of an *ignorant and brutal Man*, void of *Piety and Humanity*, and rather a *Jew* than a *Christian* ; tho' of a crafty and turbulent Nature. *Lib. Testim. Pref.* Most excellent Qualifications to fit a Man for a Reformer of the Church of *Christ* call'd by God in an extraordinary Manner.

I omit others to avoid Prolixity, or appearing to take a Pleasure in Exposing the Memory of Persons, who have long Since had their Trial at the great Tribunal. But I cannot forbear saying something of Archbishop *Cranmer* the first Reformer of the Church of *England*, and *Burnet's* chief Hero in his unfaithful History of the *English Reformation*. But with all his Skill in daubing over and disguising historical Facts, he cannot hinder an impartial Reader from forming this Judgment of his Hero; \* viz. that if instead of Reforming his *Mother-Church* he had applied himself to reform the Irregularities of his own Life, 'tis probable *England* would not have become the Theater of those astonishing as well as scandalous Disorders, publicly committed during the 13 last Years of King *Henry's* Reign, whereof he was the chief Author by his pernicious Counsels, and base Compliances with that Prince. And yet this Man, who had deliver'd up the *Ecclesiastical Authority* to prophane secular Hands, sacrificed the Patrimony of the Church to the Avarice of his Prince, prostituted his Conscience to all his disorderly Lusts, play'd the Hypocrite and dissembled his Religion for at least 13 Years together; this Man, I say, was in the following Reign in Quality of *Primate of England*, the chief Ecclesiastical Tool of the Court in promoting all the Changes of Religion then set on Foot, which were varnish'd over with the plausible Name of a *godly Reformation*. But is it then possible that God should be the Author of a Work, when such wicked Men as these are the principal Actors in it? Do's he usually imploy such Instruments as these to bring about his Designs of an extraordinary Mercy! If the Thing be not absolutely impossible, it is at least without Example: And I cannot but think it much more conformable both to Reason and the usual Methods of Providence to say, that when wicked Men prosper in their Designs, they are not Instruments chosen by God in his Mercy, but suffer'd

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\* See the *Suppliments in the End.*

by him in his *Anger* as Scourges to punish the Sins of the People.

'Tis plain however that the *first Reformers* were wholly destitute of the *first Mark* of an *extraordinary Vocation*, to wit, *Holiness of Life*. Now then let us see whether they were distinguish'd from *false Guides* by the second, to wit, *Holiness or purity of Doctrine*, which is wholly indispensable, because *false Doctrines* can only have the *Father of Lies* for their Author. 'Tis true indeed their Boast at first in Order to impose upon the Weakness and Credulity of the People was, that they would teach nothing but the *pure Word of God*: But they fell very short of performing this noble Promise; whereof I shall give some few remarkable Instances.

*First*, the *Word of God* teaches very plainly that Vows made to God are binding. *When thou shalt Vow a Vow unto the Lord thy God, thou shalt not slack to pay it — that which is gone out of thy Lips thou shalt keep and perform.* Deut. 23. v. 21. 23. And St. Paul says of Widows consecrated to God, that *when they have began to wax wanton against Christ, they will marry, having Damnation to themselves, because they have cast off their first Faith.* 1. Tim. 5. v. 11. 12. But the *first Reformers* could not relish this holy Doctrine, and made bold to give the Word of God the Lie by teaching publicly that monastical Vows did not oblige Persons of either Sex that had made them. Accordingly both Pens and Pulpits were employ'd to encourage the Violation of them, and Scriptural Texts were taught to speak a Language agreeable to Flesh and Blood. But because Example is usually more prevalent than Words, *Martin Luther*, an *Austin-friar*, to the everlasting Shame of the Reformation thought fit to confirm by his own Practice the Doctrine he had preach'd; and least the female Sex should want an Example of the same kind, he made Choice of a *Nun* for his Bride, and so became guilty of a double Sacrilege. Their Example, how exorbitantly scandalous soever, was follow'd by many, who otherwise would never have thought of changing their State. And thus *Apostate Fryars, Priests, and Nuns* became

came the nursing Fathers and Mothers of the Reform'd Churches, and the new Gospel was propagated like Mankind after the Fall of Adam, not by a Spiritual but carnal Generation.

2dly, it is manifest from the Word of God that the State of *Virginity* is encouraged by Christ. *Math. 19: v. 11. 12.* and recommended in exprefs Terms by St. Paul 1. Cor. 7. v. 7. 8. *I would, says he, that all Men were even as myself — I say therefore to the unmarried and Widows, it is good for them if they abide even as I. And again. So then he that giveth his Daughter in Marriage doth well, but he that giveth her not doth better. v. 38.* Whence it follows by an undeniable Consequence, that the State of perpetual Virginity is possible by the Help of God's Grace; for otherwise it could not be lawfully recommended. But Martin Luther scrupled not to contradict the Word of God, and maintain the absolute impossibility, nay, Unlawfulness of it.

Let us hear his own Words. *God declares, says he, that he will have no Man live unmarried, but to be multiplied — if any Man resolves to continue unmarried, let him put off the Name of Man and make it appear that he is an Angel or Spirit: For to Man God do's not allow it by any Means. Epist. ad Wolf. Tom. 7. Fol. 505. 1.*

Again *Serm. de Matrim. Tom. 5. Fol. 119. 1.* he writes thus. *Encrease and multiply is not a Precept, but more than a Precept, that is to say, a divine Work — which is as necessary as to be a Man, and more necessary than to eat, drink, sleep and wake — As it is not in my Power not to be a Man, so it is not in my Choice to be without a Woman, and again, as it is not in thy Power not to be a Woman, so it is not in thy Choice to live without a Man.*

Nay, his Extravagance went still farther. For tho' *Poligamy*, that is, the plurality of *Wives* or *Husbands*, be positively condemn'd in the new Testament, he blush'd not to teach the lawfulness of it: As will appear from the following Pieces. *What if one of the married Couple, says he, should refuse to be reconciled to the other and would absolutely live separate, and the other not being able to contain should be forced to seek another Consort,*  
what

what must he do? may he contract with another? I answer that without Doubt he may. In 1. Cor. 7. Tom. 5. Fol. 3. 2.

Put the Case, says he, that one should fly from the other till there has been a third or fourth Marriage, may the Husband marry another Wife as often as his former leaves him so as to have TEN OR MORE of these Deserters still alive? Again may the Wife have TEN OR MORE HUSBANDS who are all fled? I answer that we cannot stop St. Paul's Mouth, nor contend with such as think fit to make use of his Doctrine as often as Need requires. His Words are plain, that a Brother or Sister are free from the Law of Marriage if the other departs, or will not consent to live with the other. Ibid. Fol. 112. 2.

'Tis fit, says he again, the Husband should say, if thou wilt not, another will. If the Mistress refuses, let the Maid come. But first he should a second and third Time admonish his Wife, and before others make known her Obstinacy, that she may be publicly reprehended, if after that she refuses, divorce her and advance Esther in the Place of Vasthi. Ibid. Fol. 123. 1. Strange Doctrine for a Man call'd by God in an extraordinary Manner! Nay do's it not manifestly shew him to have been a most wicked Impostor?

His Doctrine concerning free Will is no less contrary to the Word of God: for he utterly denies it. Free Will, says he, after Sin is no more than an empty Name. Tom. 2. Fol. 3. 2. and in his Treatise de servo arbitrio he writes thus, Man's Will is in the Nature of a Horse. If God sits upon it, it tends and goes as God would have it go ——— if the Devil rides it, it tends and goes as the Devil would have it; nor can it choose which of the Riders it will run to, or seek; but the Riders themselves strive who shall gain or possess it. Tom. 2. Fol. 434. 2. and again in the same Treatise. Fol. 460. 2. If God foresaw, says he, that Judas would be a Traitor, Judas of Necessity became a Traitor: Neither was it in the Power of Judas or of any other Creature to do otherwise, or to change his Will. Thus wrote this great Reformer, and he was follow'd in this impious Doctrine by Calvin, who taught that Grace necessitates the Will, and that God is the Author of all our sinful as well as virtuous Actions: To which he added several

several extravagant Errors of his own, which I omit for Brevity's Sake.

*Lastly*, 'tis an uncontestable Truth, that *doing Penance* for our Sins is a duty commanded by the Word of God. Bring therefore forth Fruits worthy of Repentance. Luke 3. v. 8. which all the Fathers have understood for penitential Works to punish our Sins. And again, *except you do Penance you shall all perish.* Luke 13. v. 5. It is likewise a Truth taught us by the Word of God, that the narrow Way is the only Way to Heaven. Enter ye in at the strait Gate, says Christ, because strait is the Gate and narrow is the Way, which leadeth unto Life. Math. 7. v. 13 14. Which he confirms thus. *If any Man will come after me, let him deny himself, and take up his Cross daily and follow me.* Luke 9. v. 23. But if we examine the Doctrine and Methods of our new Gospellers, we shall find them all busy in Enlarging the Way to Heaven, instead of recommending the narrow one mark'd out in the Gospel.

The solemn Fast of *Lent*, of *Ember-days* and *Vigils*, so venerable for their Antiquity were utterly abolish'd where-ever Calvinism prevail'd, and by Degrees in all the Reform'd Churches. Abstinence from Flesh on Fridays and Saturdays was represented as a superstitious Distinction of Meats condemn'd by St. Paul. *Penance* was struck out of the Number of *Sacraments*. Doing penitential Works to satisfy for our Sins was declaim'd against as injurious to the infinite Satisfaction of Christ. The Austerity of *monastical Discipline*, *religious Vows*, and the single Life of Priests were run down as an insupportable Yoke imposed by the Tyranny of Popes: And in Consequence to this commodious Doctrine, Monks and Friars were permitted to throw off their Frocks, Virgins their Veils, and Priests to exchange their *Breviaries* for more diverting Company: In a Word, Ecclesiastical Authority was render'd precarious; and every Man constituted Judge of his own Practice as well as Faith.

Strange Reformation! Is it then possible that Doctrines so favourable to all the Inclinations of corrupt Nature should be inspired by the Holy Ghost? Or that

the Teachers of them were commission'd by God to publish them in his Name? I leave every one to form what Judgment he thinks fitting upon the Matter. However let *Protestants* varnish Things over as they please, they will find it a hard Task to convince any Man of common Sense, that Persons who were the Authors of such scandalous Relaxations in *Discipline* and *Morality*, had either the *Holy Ghost* for their Guide, or the *Word of God* for their Rule. The Reason hereof is plain, because the *Spirit of God* is *unchangeable*, and cannot lead different Persons, whom he owns for *lawful Ministers* under him, through ways directly opposite to one another, so as to impower some to preach one Sort of Gospel, and others another. Now I can scarce think any *Protestant* so unreasonable at present as to deny that those great Lights of the Church in ancient Times, *viz.* St. Cyprian, St. Athanasius, St. Basil, St. Gregory of Nazianzen, St. Jerom, St. Epiphanius, St. Chrysostom and St. Austin were all guided by the *Spirit of God*. But did any of these great Men rail at *religious Vows*, or the *Celibacy of Priests*? Did they exhort *Monks* and *Virgins* to quit their solitary Cells and return to the World? Did they abolish the *Fast of Lent*, and other Fasts still kept up in the Church of Rome? Or were they declared Enemies to *Confessing* our Sins and doing *Penance* for them? Alas, we need but cast an Eye upon their Writings or the History of their Lives to find that as they practised themselves all Sorts of corporal Austerities, so they constantly exhorted all the Faithful under their Conduct to do the same. They wrote whole Volumes in Praise of *Virginity*, and persuaded as many as they could of both Sexes to embrace that holy State: And yet 'tis certain these great Saints and Pillars of the Church were guided by the *Spirit of God*. And how then is it possible that the same *Holy Spirit* should in after-times conduct Men into a Way as opposite to it as black is to white? This Argument proves so convincingly that the *pretended Reformation* was not the *Work of God*, that unless a Man be resolved to bid

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Defiance to the clearest Truth, 'tis morally impossible not to yield to it.

But what is still a farther Confirmation that the *band of God* had no Part in this Work, and that the Authors of it undertook it without any Commission from him, is, that there is no Example since the Coming of Christ of Persons truly call'd by God to labour in his Vineyard for the Conversion of Souls either from *Infidelity* to the *Christian Faith* or from *sinful Lives* to *Repentance*, but the Generality of their first Disciples or Followers were remarkable for such solid Piety and true Christian Zeal, that God almighty seem'd to take a Pleasure in pouring forth a plentiful Benediction of Grace not only on the Labourers themselves, but likewise on their spiritual Children, whom they had begot in *Jesus Christ* through the Gospel; and this was equivalent to an authentick Declaration, that they were the Instruments of his Mercies, and served under his Authority. But we find the very Reverse of all this in the first Disciples or Followers of *Luther*, *Calvin*, and other pretended Reformers.

Let us but compare their deluded Proselytes with the true Converts of the blessed Apostles, and we shall see the Truth of what I say in the clearest Light. For whereas nothing was ever more edifying than the Lives of the first Christians converted by the Apostles, nothing on the contrary was more disedifying than the Lives of the first pretended Converts from the *Church of Rome* made by the *Apostles* of the *Reformation*. We find them indeed very zealously busy in railing at the *Pope* and his *Bishops*, in running down *religious Vows*, breaking the *Images of Christ* and his *Apostles*, pulling down *Pictures*, destroying *Abbies*, plundering *Churches*, and other such noble Exploits, for all this Sort of Zeal either cost them nothing, or brought good Money into their Coffers; but it extended not to the Demolishing of *Vice*, or pulling down the *Idols* of their *sinful Passions*, such as *Luxury*, *Avarice*, *Intemperance*, *Revenge*, &c. all which escaped their religious Zeal, and were not only left *unreform'd*, but had

had the Reins let loose to a greater Licentiousness than ever.

I doubt not but if *Protestants* shall happen to read this Piece, they will immediately accuse me of Slander. But let them have a little Patience, and treat me as unmercifully as they please, if I do not produce Witnesses above all Exception to vouch for the Truth of what I say. First then let us hear *Erasmus*, who was an Eye-witness of what happen'd, and writes thus in his Letter against *false Gospellers*.

“ You declaim bitterly (says he) against the *Luxury* of Priests, the *Ambition* of Bishops, the *Tyranny* of the Pope, the frothy Stuff of Sophists, the *Devoutness* of Catholicks, their *Fasts* and *Masses*, and you are not content to retrench the Abuses that may be in these Things but will needs abolish them entirely, that is, you will pluck up and destroy the good Corn together with the Tares. But what do you offer us better in Exchange to make us quit our ancient Practices? Consider the People who boast themselves to be of the *Evangelical Profession*, and observe whether there be not as much *Luxury*, as much *Debauchery* and *Avarice* amongst them, as amongst those they hate. Shew me one, whom your *new Gospel* has changed from a Drunkard to a sober Man: Or one who having before been either quarrelsome, or revengeful, or covetous, or given to Detraction or Impurity, is become meek, liberal, affable or chaste. You'll say there's always a mixture of good and bad in human Things, and I ought to consider the good Men that are amongst those of the *Evangelical Profession*. I must therefore be very unlucky: for hitherto I have not met with one, that is not become worse than he was before he embraced the *new Gospel*”. Thus *Erasmus*, who was no violent or prejudiced Man.

But let us hear *Luther* himself set forth the Fruits of his Reformation. *We see* (says he) *that by the Devil's Malice Men are at present more covetous, more cruel, more addicted to Vice, more insolent and far worse than they were under the Papacy*. Sermon in Dom. I. Adv. Edit.

Argent.

Argent. Fol. 5. and Robenstock in his Book entituled *Colloquia. D. Lutheri.* Tom. 1. p. 37. recites his Words as follows. *Men are become so extravagant by the Gospel we have preach'd to them, that they think every Thing lawful that flatters their Passions, and have lost all Fear of Hell-Fire. There is but one Peasant in the District of Wittenberg, who endeavours to instruct his Family according to the Word of God. All the rest go strait to the Devil.*

*Jacobus Andreas* in a sermon upon the 21. Ch. of Saint Luke makes the same bitter Complaint of the scandalous Lives of their Converts from Popery. To make it plain (says he) to all the World that they are not Papists, and place no Confidence in good Works, they take Care to Practice none. Instead of Fasting they spend their Time in Sotting and Drinkings. When they ought to relieve the Poor they fleece and oppress them. Oaths, Blasphemies, and Imprecations are their usual Prayers: So that Jesus-Christ is not now so blasphemed amongst the Turks as he is amongst them. In a Word, instead of Humility nothing reigns amongst them but Haughtiness, Arrogance, and Pride, and this Sort of Life is call'd Evangelical.

*Andreas Musculus* in a Sermon upon the 4th Sunday of Advent, describes the Disorders reigning amongst those of his Party in the same patheticall Manner. As to us Lutherans (says he) the Matter stands thus. If any one has a Mind to see a Set of wicked Men, Drunkards, Libertines, Liars, Cheats, and Usurers, let him go to a Town where the Gospel is preach'd in it's Purity, and he will see as clearly as the Sun may be seen at Noonday, that there is not so much Insolence and Wickedness practis'd amongst Turks and Infidels, as amongst the Evangelical People, where all the Reins of the Devil are let loose.

Lastly, Calvin himself comes in for a Witness of this Truth. Of the few, says he, that have separated themselves from the Tyranny of the Pope the greatest Part are rotten at Heart. They appear outwardly to be full of Zeal, but if you search them to the Bottom, you'll find them full of Hypocrisy and Deceit. In Dan. C. 11. v. 34. And amongst Calvin's Letters there is one writ to Farel by Capiton a Minister of Strasbourg, where he says that God had render'd them sensible how much they had pre-

prejudiced Souls by their Precipitation in throwing off the Pope's Authority. *The Multitude*, says he, has entirely *(baken off the Yoke, being train'd up to Libertinism. As if in Pulling down the Pope's Authority we intended to destroy the Word of God, the Sacraments, and the whole Ministry. They even have the Impudence to tell us, I am sufficiently instructed in Scriptures, I can read, and stand in no Need of your Direction.*

Thus God confounded the Enemies of the Catholic Church by Turning against them the principal Argument they had made Use of to render her odious to the People, to wit, the Scandals, Abuses, and Irregularities committed by some corrupt Members of that Church, but always detested and opposed both by her publick Doctrine, and by all her sound and uncorrupted Part, who made that doctrine the Rule of their Practice. Nay, the Argument is retorted upon them with much greater Force than it could ever be objected against the Church of Rome: Because it is no Wonder that Corruption in Manners, Abuses in Practice, and Relaxations in Discipline should in the Course of many Ages get into the Church, notwithstanding the Holiness of her Doctrine, and Severity of innumerable Canons made to prevent them. For we need not seek for any other Source of this Evil than the general Corruption of human Nature always inclined to Liberty and Ease, and always tending to it whatever Restraints are laid upon it. But I defy the blackest Malice to attribute it to any Principle or Branch of Doctrine authorized or acknowledg'd by the Church of Rome. Whereas the general Inundation of *Libertinism and Vice* (as it is attested by the foremention'd Authors, who saw it with their own Eyes) in the very Infancy of the most solemn Reformation that ever was pretended to be made in God's Church, cannot possibly be ascribed to any other Cause than the pernicious Doctrines of the Authors of it: For in Reality those very Doctrines paved the Way directly to it.

As for Example, what other Fruit than an utter Contempt of Religion could be expected from a Reformation

formation establish'd upon the Ruins of *broken Vows*, cemented by *Rapine, Sacrilege, and Plunder*? Was not the impious Doctrine of making God the *Author of Sin*, denying the *Liberty of Man's Will*, and teaching the impossibility of keeping the *Commandments*, was it not, I say, Sapping the very Foundations of all Christian Morality, and giving Men a general Licence to be as wicked as they pleas'd? For Men cannot be obliged to Impossibilities, and when they are once persuaded that they cannot be virtuous, what can we hope better than to see them most impudently wicked? Again, Abolishing the ancient *Holidays and Fasts*, and reforming away the *Sacrament of Penance* could have no other Effect than the Introducing of Libertinism, and a general Decay of Piety and Devotion.

I shall end with some Reflections upon *Capiton's* Complaint of the People's Insolence towards their Ministers. For if he had but traced this Evil to it's true Source, it might have open'd his Eyes to let him see, that the Mischief he complains so bitterly of was but the natural Fruit of a Tree of their own Planting. *The first Reformers* had set up the Standard of Rebellion against their *Mother Church*, and behaved themselves with the utmost Insolence towards their lawful Superiours. And could they after that have the Weakness to imagine the People would be more submissive and respectful to their *upstart Guides*, than they themselves had been to the *Guides of God's own Appointment*, as Mr. *Lesly* justly stiles them? Nay they had not only set them the Example, but taught them their Lesson of Rebellion against the Church, by settling it as a fundamental Principle of the Reformation that *Scriptures interpreted by the private Spirit are the only Rule of Faith*: Which in Effect was Making every Body a Judge of the Faith, and putting the People upon the Level with their Guides in *spiritual Matters*, What Wonder is it then they should pretend to controule them, or even claim a Right to reform their Reformers? According to this celebrated Saying of *Tersullian*, *what was lawful to Marcion, was likewise to the Mar.*

Marcionites. † For in like Manner what was lawful to *Luther, Calvin, Zuinglius, &c.* was no less lawful to their Disciples or any other whatsoever, to follow their private Judgment in changing the Faith.

'Twas thus the Reformation became at length a meer *Proteus*, and changed it's Shape as often as a Stage-player changes his Dress. *Luther* began the Farce, and expected all should at best be but Actors under him, and dance to his Pipe. But *Carlostadium, Zuinglius*, and *Calvin* took themselves to be as able Reformers as *Luther*, and so thought fit to reform his Reformation; Nay, they all reformed their own Reformations backward or forward just as the Fancy took them. The Church of *England* reform'd not only her own Mother-Church, but all the Reformations, that had got the start of her, and a new Scene of Reformation appear'd in *Great Britain* as often as new Reformers mounted the Stage: The Reformation of *Henry* the 8th was reform'd by *Edward* the 6th, and his by *Queen Elizabeth*: whose superiour Genius not being fully satisfied with any Thing that had been done before her, by the Force of her own Ingenuity fabricated a new Religion of a kind of linsey-wolsey Texture, made up of several Fragments of *Lutheranism* and *Calvinism*, and some Pieces of *Poperly* to make a Shew with. For which Reason the *Presbyterians* thought themselves bound in Conscience to reform the Reformation of *Queen Elizabeth*: The *Fanaticks* and *Independants* after that reform'd the *Presbyterians*, and the *Brownists* and *Quakers* have reform'd them all.

Here we see a complete *Babel* of Jarring Reformations chopping and changing, building and destroying, doing and undoing; and all these Changes, *Incoherencies*, and *Contradictions* flowing from a Principle settled by the first Reformers, and still maintain'd by the Reform'd Churches, as is manifest from Mr. *Lesly's* Case

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† *Idem* licuit *Valentinianis* quod *Valentino*, *idem* *Marcionitis* quod *Marcioni* de arbitrio suo fidem innovare. Lib. de præscrip. C. 42.

## Art. 4. *No extraordinary Vocation* 33

*Case stated*, pag. 46. where he has these remarkable Words. *Private Judgment is all we have for the Belief of a God and of Christ. — in short, WE MUST TRUST TO IT IN EVERY THING WITHOUT EXCEPTION.* Nay the Doctrine of *private Judgment* in Opposition to *Church Authority* is so essentially necessary to support the whole Building of the Reformation, that whoever gives it up must at the same Time give up the Reformation itself. Now I ask whether a Principle, which is an unexhaustible Source of *Confusion, Incoherencies, Heresies, and Schisms*, can be a Doctrine according to the Word of God? If it be, we must join issue with Calvin's Blasphemy in teaching that *God is the Author of Sin*. But I have now said enough to make it plain that the *two first Marks* of an *extraordinary Vocation*, to wit, *Holiness of Life*, and *Purity of Doctrine* were wholly wanting in the *first Reformers*. Let us now see what is to be said concerning the *third Mark*, viz. the *Gift of Miracles*.

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### A R T. IV.

#### *No extraordinary Vocation without the Gift of Miracles.*

**I**F the *first Reformers* had a Commission immediately from God to reform the publick Faith and Discipline of the Church, it follows that they were vested with a Power and Jurisdiction not only of a larger Extent than the ancient Prophets ever had, but even fully equal to that of the Apostles themselves. For

*First*, It made them the Source of a new Ecclesiastical Ministry; because the former, which Christ had establish'd, remain'd no longer in Force, as they pretended.

2dly,

### 34 *without the Gift of Miracles! Art. 43*

2dly, It gave them a Power to establish Articles of Faith unknown for such to the whole World : To revoke the Decrees of ancient Councils, declare such Doctrines orthodox as had been condemn'd by the universal Church in former Ages, pull down the ancient Form of Church government, and set up a new one in its Place,

3dly, It gave them a *Jurisdiction* over the whole Christian World, and full Authority to plant their *new Gospel*, where-ever Christianity was profess'd. Because an *extraordinary Commission* to reform the Faith and Discipline of the Church regards one Nation no less than another.

4thly, It gave them a Power to *suspend, depose, and excommunicate* the whole Body of Bishops and Pastors upon Earth, if they refused to submit to their *new Gospel*. Nay if their Commission was really from God, all Bishops deposed and excommunicated by them were bound to regard themselves as validly deposed and excommunicated, and have Recourse to their Authority to be re-establish'd in the Exercise of their Functions, even tho' they should have afterwards embrac'd the Reformation.

Lastly, If they really had a Commission immediately from God to reform both the Faith and Discipline of the Church, as soon as they had manifested themselves to the World, and publish'd their Reformation, all Christians upon Earth, that is, the whole Greek and Latin Church, *Armenians, Jacobites, Nestorians, Eutychians, &c.* were bound to renounce their former Pastors, and submit to the *new Ministry* establish'd by them.

This was the real Extent of the *extraordinary Commission* pretended to by the *first Reformers*; and it is manifest their Pretension was at least as mad and extravagant in Appearance, as that in another kind would be of a Man, who should issue forth a Proclamation that God had constituted him *universal Monarch* of the World with full Power to depose all *Emperors, Kings, and Princes* that should refuse to own his Title. Now what Judgment would the World make of a Man  
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laying Claim to such an universal Monarchy as bestow'd upon him immediately by God ? Would any Thing less be demanded of him than clear and uncontested Miracles to prove his Title, since without that Proof it could not be made manifest either to Sense or Reason ? And if he should refuse to yield to so reasonable a Demand, would he not be treated either as a Madman, or as a Cheat and Impostor ? It cannot be question'd but he would, and it follows from it, that unless the *first Reformers* had the *Gift of Miracles* bestow'd upon them, we must form the same Judgment of them ; because their claiming an *immediate Commission* from God to reform both the *Faith* and *Discipline* of the Church, that is, to degrade all her former Bishops and Pastors, reverse the Decrees of her ancient Councils, abolish her most solemn Devotions, and make themselves the Source of a new *Ministry* and *Succession*, was at least in all Appearance an Extravagance equal to the Imaginary one I have mention'd, and by Consequence wholly unjustifiable without the Testimony of Miracles to support it.

The Reason hereof is clear : Because in the Case of such an extraordinary Pretension as that of an *immediate Mission from God* no Man can expect to be believed without extraordinary Proofs, much less upon his own bare Word ; by Reason of the important Consequences of it, which is either the Salvation or Damnation of millions of Souls. For the Pretenders to such a Mission are either Seducers or not ; If they be, the People are bound to shun them : If not, they are bound to listen to their Voice ; because there is certainly an indispensable obligation of obeying Persons raised by God in an *extraordinary Manner*. For as he gives such Persons an unquestionable Authority to govern the People, so he lays by Consequence an Obligation on the People to submit to their Government, the one being wholly inseparable from the other. The People must therefore have some rational Grounds to judge by, that the Pretenders to such an Authority are really vested with it : Because it is impossible they should comply with the Duty of Obedience without knowing

## 36      *without the Gift of Miracles. Art. 4.*

knowing the Persons they are bound to obey. And how can this be known in the Case of an *extraordinary Vocation*, which of itself is not manifest either to Man's Sense or Reason, unless the Pretenders to it prove their *immediate Commission from God* by shewing his Seal to it from the visible Testimony of *Signs and Wonders* as the Apostles did, and even Christ himself, who declares in the Gospel, that *if he had not done among the Jews the Works which no Man ever did, they had not had Sin*, Joh. 15. v. 24. which amounts to a positive Declaration that Miracles are a necessary Proof of an *extraordinary Vocation*.

This was most certainly the Judgment of the ancient Fathers, who objected the Want of Miracles as a conclusive Argument against the Teachers of *new Doctrines*. Has *Novatian* (said St. Pacian) the Gift of *Tongues* or of *Prophecy*? Has he restored Life to the Dead? For without some of these miraculous Gifts he cannot claim a Right to establish a new Gospel. For the same Reason *Tertullian* requiring of *Hermogenes* and *Nigidius* an Account of the Authority they took, demanded at the same Time Miracles for a Proof of their Mission. *Volo & Virtutes eorum proferri*. Because, says he, when Christ sent his Apostles to preach, he gave the Power of Working the same Miracles himself had wrought. *Lib. de Præscript. C. 30.* And the same *Tertullian* observes, that no Man coming as sent or under the Authority of another ever pretended to be believed upon his own bare Word, *nemo veniens ex alterius Autoritate ipse eam sibi ex sua affirmatione defendit*.

*Luther* therefore may tell us as often as he pleases that he had his *Doctrine from Heaven*, and received his *Ministry NOT OF MEN NOR BY MEN, BUT BY THE GIFT OF GOD AND REVELATION OF JESUS-CHRIST*. *Calvin* may likewise tell us, if he pleases, that the *Commission our Saviour gave him and his Fellow reformers was WHOLLY EXTRAORDINARY, and not to be examined BY THE COMMON RULES*. *Theodorus Beza* may bluster and swagger against the *ordinary Mission*; and their *Synods and Confessions of Faith* may stand up for the *extraordinary*  
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*Vocation* of their first Reformers ; but unless they shew *Miracles* to prove it, no Man in his Senses will believe them.

It will perhaps be ask'd, whether the *Gift of Miracles* be a *sure Mark* of an *extraordinary Vocation*, as well as a *necessary Proof* of it ? I answer, it is not. Nay on the contrary all the holy Bishops and Pastors, who since the Time of the Apostles have confirm'd the Truth of the Faith they preach'd by uncontested *Miracles*, never had any other than what we call an *ordinary Mission* : That is, a Mission received from the lawful Successors of the *Apostles* ; so that there is not an Example since their Time allow'd of by the Catholick Church, of any one Person sent immediately by God to *preach the Word* and *administer the Sacraments*. For that must of Necessity have made a Breach in the *Apostolical Succession* of the *sacred Ministry*, contrary to the Doctrine of all Antiquity as well as to the Promises of Christ, that it should be continued in the Church to the End of the World.

But do not we ourselves cry up many Persons as *raised by God in an extraordinary Manner*, such as St. Benedikt, St. Bernard, and other Founders of Religious Orders ? I answer, that if the Meaning of it be that God by a superabundant Effusion of his holy Grace, has been pleas'd from Time to Time to render these and many other such Persons proper Instruments of his Mercies for the Conversion of Sinners, and to repair the gradual Decays of Christian Morality (which is a *Reformation* the Church continually prays and labours for) nothing is more certain than that God many Times raises Men in this Manner for the Service and Edification of his Church. But did any of these Persons separate themselves from the Communion of their Mother Church ? Did any of them set up Altar against Altar, Church against Church, or rebel against their lawful Superiours under Pretence of an *extraordinary Vocation* to the Ministry ? On the contrary they did every Thing according to the Canons of the Church, and their Mission was convey'd to them by the ordinary Channel. Nay they were the very Pat-

terns of *Humility, Submission, and Obedience* to superiour Powers, and never made a Step but as directed by them : much less had they the Presumption to think themselves wiser than the *Catholick Church*, or assume an Authority to reform her Faith, which according to *Tertullian* is wholly irreformable. *Regula fidei una omnino est ; sola immobilis & irreformabilis.* C. 1. de *Virgin : Velandis*. Because Christ has promised to his Church the *Spirit of Truth* for her Guide, *Joh. 16. v. 13.* and to abide with her to the End of the World. *Math. 28. v. 19.* So that the Reformation these holy Men undertook regarded wholly the Correction of Manners. It was not their Business to preach a new Faith, but to exhort the People to live up to the sacred Maxims of the Faith they had received from their Forefathers : And there is not a Christian in the World but is bound to contribute to this Sort of Reformation, if not by Preaching, at least by Practice and Example. So that if *Luther, Calvin, Zwinglius* and Archbishop *Cranmer* had labour'd for a Reformation of this kind, and proceeded in it according to Rule and Order, the whole World would have admired their Zeal ; Nor would any of them have stood in Need of an extraordinary Mission, but only of a greater Stock of *Humility, Mortification, Obedience* and other Virtues to qualify them for it : And God, who can work Miracles by what Instruments he pleases, might perhaps have bestow'd that Blessing on them, as he has done on many others, Labourers in his holy Vineyard. Whereas these proud Pretenders to an extraordinary Vocation were so far from being endow'd with the Gift of Miracles, that *Erasmus* was wont to reproach them that not one amongst them could ever so much as cure a lame Horse ; much less give Sight to the Blind, Health to the Sick, or Life to the Dead.

But was not the sudden and stupendious Progress of the Reformation a kind of Miracle, and sure Mark of the *divine Approbation* of it ? I answer first in Mr. *Dryden's* pithy Expression, that a down-hill Reformation rolls on very fast. I answer 2dly, that Success is the most equivocal Mark that possibly can be of the  
divine

*divine Approbation* of any Undertaking. For if it were a solid Proof of it, every successful and prosperous Wickedness would have the *divine Approbation* to justify it. The famous Rebellion in *forty two* was prosperous in all it's Undertakings; yet I hope no good Subject will say that God *approved* it. The Progress of *Mahometanism* is without Example; and will any Christian say it is a Religion *approved* by God? Again, the Progress of *Arianism* was so prodigious, that there were sometimes Assemblies of above three hundred *Arian* Bishops at once: It was supported by Christian Emperors and Kings; the most zealous Champions of the Catholick Faith were either murder'd, or imprison'd, or sent into Banishment. In a Word, the Christian World was astonish'd at the general Inundation of it. And yet I never heard any Christian call this a *Miraculous Event*, or insist upon it as a Mark of God's *Approbation* of it.

Yet there is a peculiar Circumstance, which renders this Progress of *Arianism* still more astonishing, to wit, that it was a meer speculative Heresy, and no ways flattering Men's Passions or Proneness to Libertinism. For it neither dispensed with *Fasting*, nor *religious Vows*, nor *Confession* of Sins, nor *doing Penance* for them, but kept up all the Rigour of Ecclesiastical Discipline: Whereas the Reformation had the most powerful Attractives to draw into it's Interest all Persons of a *worldly, sensual, and carnal* Disposition, of which there are always great Numbers in the Church. *Princes* and other *Men of Figure* were charm'd with the alluring Prospect of enriching themselves with the Plunder of the Church's Patrimony. *Priests, Friars, Monks, and Nuns* were prevail'd upon by the Temptation of Exchanging their *Confinement, Austerities, and Breviaries* for the worldly Pleasures of *Liberty and Ease*, and the more agreeable Company of *Wives and Husbands*, and the *common People* could not but be very well content to be rid of so many troublesome *Fasts*, and the importune Exhortations and Reprimands of their Confessors: So that the *great and sudden* Progress of a Reformation so agreeable to all the Inclinations of cor-

rupt Nature, and wherein all Sorts of Passions found their Account, is so far from having the Appearance of a *Miracle*, that we may rather call it a *Miracle* of God's Grace that it stopped where it did, and look upon the Preservation of his Church from such a powerful and dangerous Contagion as a most remarkable Instance of the Indefeasibleness of his Promise, *that the Gates of Hell shall never prevail against her.*

I conclude from what has been said that *Luther* and *Calvin*, the two principal Reformers, were two rank Cheats and Impostors. Because whoever sets up for an inspired Man, and pretends to an extraordinary Commission from God to reform his Church; deserves no better Name, if he cannot make good his Title, and is even convicted of Falsehood.

Those of the *Church of England* will say, what have we to do with *Luther* and *Calvin*? For we are neither *Lutherans*, nor *Calvinists*, but have a Reform'd Church of our own, which by it's worthy Members is justly call'd *the best Church of the World*. I confess I have often been surprized at this Expression: Because the *Nicene Creed* allow'd of by that Church tells us that there is but ONE, Holy, Catholick and Apostolick Church. *St. Paul* says likewise that there is but one Faith; and to be sure the *Creed* speaks of the true Church, and *St. Paul* of the true Faith, and by Consequence but one true Religion. This being so, I cannot well conceive how either the *Church of England*, or any other, should be *the best Church of the World*. For that implies a Comparison, and supposes that there are several very good Churches, Faiths, and Religions in the World, but like Trades, Houses, or Families, some better than others. A strange Absurdity! contrary to Scripture, and unknown to all Antiquity, which never admitted but of one Church and Communion of all the Faithful throughout the whole World, united in the Profession of one and the same true Faith.

But let that be as it will. If the *Church of England* be *the best Church in the World*, one necessary Condition to make her so is to profess *the best Faith in the World*. Now then I desire some worthy Member of that Church

**Art. 4. *No extraordinary Vocation, &c.* 41**

Church to answer me this short Question, to wit, whether *Luther* and *Calvin* were Cheats or not? If he denies it, he must give himself the Trouble to Confute both this and the two preceding Articles, which I conceive will be a hard Task to perform: Because in the *second Article* he will find it fully proved both from their own Words and other authentick Testimonies, that they effectually set up for *inspired Men*, and challenged to themselves an *immediate Commission from God*. And he will find it demonstrated in this and the preceding Article, that they were wholly destitute of *all the Marks* of such a *Mission*: Nay, over and above, that some of their Doctrines were so exorbitantly scandalous, that it would be Blasphemy to attribute them to any other than the *Father of Lies*.

But if the Advocates for the Church of England be convinced by the Force of these Arguments (as I hope every reasonable Man will be) that *Luther* and *Calvin* were rank Imposters, then they do not act rationally, unless they have an entire Diffidence of all the Changes they made both in the publick Faith and Discipline of the Church, and suspect the new Doctrines they broach'd to have been the Fruit not of a sincere Conviction of Judgment, but either of their violent Hatred to the *Pope* and their *Mother Church*, or of some other criminal Passion; for 'tis certain there is no Sort of Wickedness, which an avow'd Impostor is not Capable of. But ought not those then of the Church of England at the same Time to suspect the Truth of all the Doctrines, they have espoused after the Examples of such notorious Seducers? Would they think it safe to drink the Waters of a *poison'd Source*, or eat a Fruit growing from a *poisonous Root*? No, surely. They ought therefore to have at least a Diffidence of, and suspect all the Doctrines, wherein they differ from the Church of Rome, because they all flow'd from a *poisonous Source*. Two rank Impostors were the primary Authors of them in Opposition to the whole visible Church then upon Earth, and this alone is sufficient for any rational Man to reject them. Neither will it any ways avail the Advocates of the Church of England  
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42 *The first Reformers had &c.* Art. 5.

to say they are neither *Lutherans* nor *Calvinists* : For it is not the *Name*, but *Doctrine*, that makes Men Disciples of this or that Sect ; and they will in Spite of their Hearts be the true Disciples of two notorious Seducers, as long as they sympathize with them in all the Doctrines, wherein they differ from their *Mother-Church*, tho' they follow them not in those that are grossly scandalous. I shall now proceed to prove, that the *first Reformers* had not even an *ordinary Mission*.

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A R T. V.

*The first Reformers had no ordinary Mission.*

IT appears manifestly from what has been said, and even from plain Fact, that the *first Reformers* took upon them to change the whole Face of Religion both as to *Faith*, *Government*, and *Discipline*. The Pope was stripped of all his Authority both as *Patriarch of the West*, and *Head of the Catholick Church*. The real Presence of the sacred Body and Blood of Christ in the blessed Sacrament, believed by the whole Christian World both *East* and *West*, was transform'd in'o a meer figurative Presence. The holy Sacrifice of the Mass offer'd from *East* to *West* according to the Prophecy of *Malachy* was render'd execrable and odious, as much as in them laid. The Invocation of *Saints* and the relative Honour paid to their *Pictures*, *Images*, and *Reliques*, tho' practis'd by all the most eminent Lights and Saints of Antiquity, was run down for rank Idolatry. The Sacraments instituted by Christ were reduced from seven to two. The solemn Ceremonies of *Baptism* more ancient than the first *Nicene Council* were abolish'd. The Rule of *Faith*, which till then was the Word of God deliver'd to us either in the *canonical Books*, or by *Apostolical Tradition*, was changed into that



that of *Scriptures* interpreted by the *private Spirit*. In a Word, the solemn Fasts of *Lent*, *Ember-days* and *Vigils*, *religious Vows*, *Confession*, and *doing Penance* for our Sins were utterly reform'd away.

I confess, when I barely consider the extraordinary Nature of such an Undertaking, and the prodigious Extent and Consequences of it, I cannot wonder the *first Reformers* should form a Judgment that nothing but an *extraordinary Commission* from God could justify it in any Manner, how extravagant soever their Pretension to it was. For what Power upon Earth could give a Commission to any Set of Men to subvert in this Manner a Religion, which had at that Time the Prescription of near upon fifteen hundred Years, as shall be proved hereafter? The Thing is wholly inconceivable in itself, unless we can imagine with any Colour of Reason that the *whole Church of Christ* had been utterly blind, void of all Piety and Zeal, and under a continual Dotage for so many Ages together, and was cured all on a sudden of this *Blindness*, *Lethargy*, and *Dotage* by the Voice of these *powerful Charmers*, so as to give them a *Carte Blanche* to act just as they pleased.

'Tis certain however, that both *Luther*, *Calvin*, *Theodorus Beza*, and others were of Opinion that nothing less than an *extraordinary Vocation* could serve their Turn; and this shews manifestly, that they knew nothing of the *ordinary one*, which their Ingenious Successors have since invented for them: Which I think is a good Proof that they had no *ordinary Mission*: Because it is but congruous to common Sense to Judge, that if they had had it, they would have known it, and accordingly insisted upon it.

Let us then examine the Reasons why they Judg'd themselves safest under the Shelter of an *extraordinary Mission*. The first was, because they had separated themselves from the Communion of the whole Christian World: So that there was not a visible Society of Christians upon Earth into which they could incorporate themselves, as will appear more fully hereafter. From what Source then, or through what Chan-  
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How could the ordinary Mission be convey'd to them? Can Waters have their ordinary Course when the Pipes and Conduits, through which they used to pass, are stopp'd or broken? In Reality they might as well have look'd for an ordinary Mission from the World in the Moon, as from any Christian Society upon Earth.

Another strong Reason against the ordinary Mission of the first Reformers, which they could not but be sensible of, was because it appears manifestly from the Practice of all Antiquity, that there never was any ordinary Mission acknowledg'd by God's Church, but was derived by an uninterrupted Succession from the Apostles, and convey'd down from Age to Age, and from Person to Person by the Bishops, who were their undoubted Successors. And this Truth is supported by such a constant and universal Tradition (as has been shewn in the first Article) that no Man of any sincerity can doubt but it has it's Source from the Apostles themselves. Now all the Bishops at least of the Western Churches were true Sons of the Roman Catholick Church, and zealous Defenders of her Faith, when Luther, Calvin, Zuinglius, &c. first set up for Reformers. And can it enter into the Imagination of any Man of common Sense, that either any of these Bishops would, or that the formention'd Reformers thought they would, give them a Commission not only to subvert the whole Frame of Ecclesiastical Government establish'd by that Church, but even to set up new Churches, Faiths, and Religions in Opposition to her? Truly, it may as easily be believed that a King shall give a Commission to a Band of Ruffians to come and cut his Throat.

Here then I shall ask them in Tertullian's Words, *qui estis vos? quando & unde venistis?* Who were these Reformers? Whence did they come? Who gave them a Commission to pull down their Mother-Church, and turn her Faith and Discipline out of Doors? Were they the People, or secular Princes, who gave them this Authority? Alas! How can the Laity, who have no Ecclesiastical Power or Jurisdiction themselves, give it to others?

others? Nay they may as well pretend to give them the Power to fly, or to give Health to the sick, Sight to the Blind, and Life to the Dead. Or did they receive it from the *Greek Church*, or from any of the other Churches of the *East*? All these were utter Strangers to them in the Beginning of the Reformation, and since they have been inform'd of their Proceedings have disown'd them as a spurious Race; and openly declared against their Doctrines; as is demonstrated from incontestable Records in Mr. *Arnault's Perpetuite de la Foi* to the everlasting Confusion of the *French Hugonot Ministers*, who were so indiscreet as to provoke him to it.

*Lastly*, will they pretend to have received their Power and Jurisdiction from the Church of Rome? If so, I must repeat in short what I said just now, viz: That no Man in his Senses will believe the Church of Rome ever gave a Commission to any Man to destroy herself. So that the Consequence of all is, that they had their Commission from their own dear selves; as Thieves and Robbers have, who plunder and murder upon the high Way according to our Saviour's Character of *false Guides*. Joh. 10. v. 10.

But I must here observe over and above, that the Advocates for the ordinary Protestant Mission from the Church of Rome do hereby fairly acknowledge her Authority to give a lawful Mission: The immediate Consequence whereof is, that they must likewise acknowledge her to have been the true Church of Christ at the very Time when they form'd their Schism against her; because a false Church cannot give a lawful Mission to preach the Word, and administer the Sacraments; and so by another undeniable Consequence they apostatized from the true Church of Christ, acknowledg'd for such by themselves.

It follows again, that as they are bound to acknowledge her Authority to give a lawful Mission, so they must likewise own she had a Power to suspend, interdict, and excommunicate such Members as set up the Standard of Rebellion against her: For the one is wholly inseparable from the other. But this spoils all; and utterly

ly destroys the pretended ordinary Mission of the Reform'd Churches from the Church of Rome : Because the first Authors of the Reformation were effectually excommunicated by her ; And Persons excommunicated have neither themselves the Power of Exercising their Ministry, nor by Consequence of conveying it to others. For no Man can give that Power to others, which he has not himself.

This will fully answer the Question chiefly insisted upon by those, who justly stand up for the Divine Institution of *Episcopacy* ; viz. whether those amongst the Reformers, who had been validly ordain'd by the Church of Rome, had not a Power by Virtue of their Ordination to preach the Word and administer the Sacraments ? For I answer first that Excommunication deprived them of all Power of Exercising their respective Functions. I answer 2dly, that their Power of preaching the Word could go no farther than as it had a Conformity to the Doctrine of the Church that gave them their Orders. For I take it to be a certain Truth, that they had no Power given them to cut the Throat of their own Church ; as Doctor *Whiston* and others ordain'd by the Church of England had no Power by Virtue of their Ordination to teach Doctrines condemn'd by that Church ; and as the *Arian* and *Donatist Bishops*, who had been validly ordain'd by the Catholic Church, had no Power by Virtue of their Ordination to preach their impious Doctrines. Nay we may as well maintain, that the Commander of a Party, who has a Commission to attack the Enemy where ever he meets them, has a Power given him to burn, pillage and destroy both Friends and Foes : Which is most highly ridiculous ; because exceeding a Commission is as unwarrantable as Acting contrary to it.

But has not every Pastor a Power, nay Obligation, to reform Errors and Abuses crept into the Church ? I answer, that if we may depend securely upon the Promises of Christ, the Catholic Church will never be guilty of any Errors against Faith, and therefore will never stand in Need of being reform'd by any of her Pastors.

Pastors. So that my direct Answer to the Question is, that it implies no less a false Supposition, than if it should be ask'd, whether every Pastor has not a Power, nay Obligation, to reform Errors taught by the *Apostles*?

But as to *Abuses in Practice*, every Pastor is bound to do his best to reform them provided they be real ones: But he ought to be very well assur'd that they are so, before he undertakes to correct them. For if every private Pastor had an Authority to reform meerly supposed or imaginary Abuses, endless Divisions and Schisms would be the unavoidable Consequences of it. In Effect this was the sole Occasion of the ancient Schisms of the *Donatists* and *Novatians*, and that of the *Anabaptists* in our latter Days. The *Donatists* pretended that the Allowing of the *Validity* of *Baptism* confer'd by *Hereticks* was an Abuse. The *Novatians* cry'd out against the pretended Abuse of admitting those to Penance, who had fal'n in the Persecutions: And the *Anabaptists* clamour with the same Violence against *Infant-Baptism* as an Abuse against the plain Word of God. But because the *Catholic Church* never regarded these Practices as Abuses, but on the contrary as a Discipline supported by *Apostolical Tradition*, it was unlawful for any of her Pastors to take upon them a Power to reform them of their own Heads.

Suppose a Bishop or Parson of the *Church of England* should of his own Head undertake to abolish the *Sign of the Cross* in the Administration of *Baptism*, the Ceremonies of *Ordination*, of *Blessing Churches*, and other such Practices still retain'd in their Church, under Pretence of *reforming Abuses* as smelling too Rank of *Popery*, I ask whether that Plea would be admitted? I rather believe such a Pretended Reformer would be very warmly opposed by his Fellow Bishops or Parsons, who in this Case would be clear-sighted enough to perceive a Difference between *real* and *imaginary* Abuses: And I heartily wish it may open their Eyes to let them see that the fiery Zeal of the *first Reformers* against every Thing they were pleas'd to call

call *Abuses* (as *Monastical Vows*, the *Celibacy of Priests*, the *Invocation of Saints*, *honouring their Reliques, Images, or Pictures*, and *Praying for the Souls departed*) was not a zeal according to knowledge, but a Cloak to cover the Irregularity of their unwarrantable and uncanonical Proceedings.

But I shall now proceed to another Sort of Argument to prove that the *first Reformers*, whether ordain'd or not ordain'd by the *Church of Rome*, could not possibly have a *lawful Mission* from her; and this I shall prove from their own Writings; as likewise from the Writings of the true Sons of the *Episcopal Church of England*, who have thereby given a mortal Stab to their own Church.

## A R T. VI.

*Protestants convicted from their own Writings  
that they have no lawful Mission from the  
Church of Rome.*

**T**H E Principle I go upon is this, viz. that an *Heretical, Idolatrous and Antichristian Church* has no Power or Authority to *preach the Word* or *administer the Sacraments*: Because this Power belongs wholly and solely to the *true Church of Christ*: And an *Heretical, Idolatrous and Antichristian Church* cannot be the *true Church of Christ*. If then it will appear that the *Church of Rome* has been constantly represented as an *Heretical, Idolatrous and Antichristian Church* both by the *first Reformers* and their *Successors*, it will plainly follow from their own Doctrine and Writings that none of the *Reform'd Churches* can possibly have a *lawful Mission* from her, because she has no *lawful Ministry* herself, if she be the Monster described in those Noble Epithets.

First

First then let us see how the Church of Rome was set forth by the first Reformers. Luther declares indeed in his Book *de abroganda Missa*, that he had at first no small Difficulty to work himself into a Belief that the Pope was *Antichrist*, his Bishops the *Devil's Apostles*, and the Catholick Universities his *Stews*. But with the Help of some powerful Medicines, as he speaks himself, this hard Morfel went down at last: And after that the Pope was the very *Antichrist* foretold in the Revelations, the Church of Rome was the *scarlet whore*, her Synods the *Synagogues of Satan*, and her Bishops the *Devil's Apostles*. Nay in a Book he wrote against the Pope's Bull instead of calling him *Pope* or *Bishop of Rome*, he styles him *Antichrist* in the very Title prefix'd to it thus, *Against the execrable Bull of Antichrist*; which shews that amongst the Lutherans he was very well known by that Name.

Calvin maintain'd in express Terms that the Bishops of the Church of Rome were not true Pastors, but the most cruel Butchers of Souls, Instit. L. 4. C. 10. and in the same Treatise L. 4. C. 2. §. 2. he tells his Reader that in the Church of Rome instead of the Lord's Supper a horrible Sacrilege is substituted in its Place: That the Worship of God is entirely disfigured by a Heap of Superstitions: That the essential Doctrine of Christianity, without which it cannot subsist, is either buried or utterly destroy'd: That her publick Assemblies are Schools of Idolatry and Impiety, and that no Man ought to be afraid of separating himself from the Church by avoiding to be an Accomplice in her Crimes. In his Letter to the King of Poland he declares positively that her Ministry was interrupted; and in his Method of Reforming the Church, that she was fallen into utter Ruin.

Theodorus Beza his faithful Disciple told the Cardinal of Lorain that they had renounced the papistical Ordinations as the Mark of the Beast: As he likewise told Saravias that they were no better than an infamous Commerce with the Romish Harlot, and more polluted than the Pay of Prostitutes forbid by God to be offered in the Temple.

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The 31. Article of their Profession of Faith declares, that the Church was *fallen into utter Ruins and Desolation.* And the 28th Article condemns all Popish Assemblies, *because the pure Word of God was banish'd out of them, and the holy Sacraments were corrupted, bastardiz'd, falsified, or rather entirely annihilated. That all Idolatry and Superstition was practis'd in them, and that whoever follow'd their Practices, or communicated with them, cut himself off from the Mystical Body of Jesus-Christ.*

From these Principles they argued very consequently, and infer'd that they could not possibly receive a lawful Mission from the Church of Rome, but that the safest Course they could take was to insist upon an immediate and extraordinary Vocation from God. And truly if the Premises were true, the Consequence would be undeniable.

But have those of the Episcopal Church of England been more moderate in their Writings? I leave the Reader to Judge whether they have or no.

Perkins in his Exposition upon the Creed page 480. writes thus, *We say that before the Days of Luther for the Space of many hundred Years an UNIVERSAL APOSTACY, overspread the whole Face of the Earth.*

The Book of Homilies order'd by the 35th. Article of Religion to be read in Churches as containing a godly and wholesome Doctrine, in the Homily against the Peril of Idolatry 3. Part, London 1687. pag. 251. has these remarkable Words. *Laitie and Clergy, learned and unlearned, all Ages, Sexes and Degrees of Men, Women and Children, of whole Christendom have been at once drown'd in ABOMINABLE IDOLATRY — and that for the Space of eight hundred Years and more.*

Mr. Napier (of whom more hereafter) in his Book upon the Revelations. Prop. 37. pag. 68. writes thus. *From the Year of Christ 316. the ANTICHRISTIAN and Popistical Reign has begun, &c.*

Dr. Beard in his Book entitled *Antichrist the Pope of Rome*, tells his Reader, that the Pope has set up a new God, namely a piece of Bread in the Mass — that he exalts himself ~~above~~ *above* all that is God, nay, above God himself.

Mr.



Mr. Sutcliffe in his Survey of Popery writes, that Popery as a Sink has together with HERESIES received into itself most gross and HEATHENISH IDOLATRY — that it is nothing else but a Pack of OLD AND NEW HERESIES — that the Romish Church consists of a Pack of INFIDELS — that the Pope is ANTICHRIST — that the popish Church has NO TRUE BISHOPS OR PRIESTS — and finally, that Popery in many Points is more abominable than the DOCTRINE OF MAHOMET.

Stillington a Doctor and Bishop of the Church of England has writ a large Volume to prove Roman Catholics IDOLATERS, and Mr. Lestly in his Case Stated, following Stillington's System, has employ'd about 30 pages to prove us rank Idolaters as Heathens ever were.

Lastly a scurrilous Libel entitled, a Protestant's Resolution shewing his Reasons why he will not be a Papist, writ by Way of Questions and Answers in the Form of a Catechism, reprinted several Times a few Years ago, and industriously dispersed throughout the Kingdom, has the following Question and Answer pag. 10.

Q. What was there in the Romish Religion, that occasion'd Protestants to separate themselves from it?

A. In that it was a SUPERSTITIOUS, IDOLATROUS, DAMNABLE, BLOODY, TRAITEROUS, BLIND, BLASPHEMOUS RELIGION.

This indeed is outrageous in the highest Degree, and more becoming the Brutality of a Savage, than one that sets up for a Guide and Teacher of Christians. I omit innumerable others to save myself the Trouble of transcribing Volumes, and appeal to the Generality of Protestant Laicks, whether the Idea of Popery being a Religion full of gross Errors, Superstitions, and Idolatry has not been familiar to them from their very Childhood: And since such Notions are not born with us, they must have been instill'd into them by their Teachers. I pray God to convert their Hearts, and forgive them the Guilt of so grievous a Sin.

'Tis however plain and undeniable that the Generality of Protestants have in a Manner conspired together to give this foul Character of the Church of Rome, and so they stand convicted by their own Doctrine

and Writings, that they cannot without the greatest Incoherency and even Absurdity pretend to derive a *lawful Ministry* from that Church for the Reason I have already often repeated, *viz.* because an *Heretical* or *Idolatrous Church* has herself no *lawful Ministry*, and therefore cannot communicate it to others. Nay, tho' a Person had a *lawful Mission* before, he would forfeit it by communicating with such a Church; because whoever communicates in *Sacraments* or *Worship* with *Hereticks*, *Schismaticks*, or *Idolaters* becomes guilty of their *Heresy*, *Schism*, or *Idolatry*, and is thereby render'd incapable of Exercising his Functions lawfully. And this alone is a convincing Proof, that neither *Luther*, nor *Calvin*, nor *Zuinglius*, nor *Carlostadius*, nor *Bishop Cranmer*, nor any of the *first Reformers* could possibly have a *lawful ordinary Mission* according to their own Doctrine, wherein they have represented the *Church of Rome* as an *Heretical* and *Idolatrous Church*; because they had all communicated with her for many Years in all her *Sacraments* and *Worship*.

Now then I leave *Protestants* to consider seriously from whence they have their *Ministry* or *Mission*? By their blind Zeal against *Popery*, and violent Hatred to the *Church of Rome*, they have effectually stopp'd up that Channel against themselves, through which alone it had pass'd for fifteen hundred Years before the *Reformation*; and when they separated themselves from that Church, as they never incorporated themselves into any other Society of Christians, so have they been from the very Beginning, and continue still to be a *separate Body* and *Communion* from all other Christian Churches as well as from the *Church of Rome*; and so they cannot have received their *Mission* from any of these. Neither can they have received it from the *People* or *secular Magistrate*, because they have no *ecclesiastical Power* or *Jurisdiction* themselves. How then do they come by it? It certainly behoves them to give a satisfactory Answer to this Question: Because the Salvation or Damnation of Millions of Souls depends upon it.

Some will perhaps say, that tho' the *Church of Rome* be painted in very black Colours by great Numbers  
of

## Art. 6. *The first Reformers had* 53

of *Protestant Teachers*, yet the more moderate Part pretend not that she has *lost* the Faith, but only *obscured* it: That the *Foundation* remains good, but she has built a great Deal of *Stubble and Straw* upon it: that therefore she has always had a *lawful Ministry*, and by Consequence a Power to communicate it to others. But these are all empty Words, and serve for nothing else but to throw a Mist before the People's Eyes. I shall therefore propose *two Dilemma's* to clear the whole Matter.

*First*. Either the *Church of Rome* is a *superstitious and Idolatrous Church*, or not. If she be, she has no *lawful Ministry*, nor by Consequence a Power to communicate it to others. If not, what Opinion must all rational Men have not only of the *first Reformers*, but of the Generality of *Protestant Teachers*? Must they not regard them as Men void of Honour and Confidence, as *Seducers, Impostors*, and the foulest *Calumniators*, that ever were upon the Face of the Earth? Nay must they not think their Leaders who still promote or countenance this unchristian Calumny to be utterly destitute of all Hopes of Salvation, unless they make some publick Reparation of Honour to their Church, which both they and their Forefathers have slander'd in such a notorious Manner? I think the Matter is beyond all Question according to this received Maxim of Christian Morality, *that the Sin of Injustice is incapable of Pardon, if Restitution be not made.*

Again. Either the *Church of Rome* is an *Heretical Church*, or not. If she be, it follows again, that she has no *lawful Ministry*, nor a Power to transmit it to others. If not, there follows a Train of the most destructive Consequences to all the *Reform'd Churches*. For if she be not an *Heretical Church*, than her whole Faith is *Orthodox*, and it follows that the *Pope's Supremacy*, the *Church's Infallibility*, *Transubstantiation*, the *Sacrifice of the Mass*, the lawfulness of *Communion* in one kind, of *Invoking the Saints*, and Honouring their *Reliques, Images and Pictures*, and many more Articles denied by the *Reform'd Churches* are all Articles of *re-veal'd Faith*, because they are all proposed as such by the *Church of Rome*, and if any of them were not re-

veal'd Truths; she would be manifestly guilty of *Heresy*: because to add to the reveal'd Word of God is as much *Heresy* as to detract from it: That is to say in plainer Terms, whatever Church declares that to be an Article of *reveal'd Faith*, which really is not so, is no less an *Heretical Church*, than that which denies Articles of Faith reveal'd by God.

Well then supposing, the *Church of Rome* not to be an *Heretical Church*, it follows 1. that she is the true Church of Christ. 2. That all the Reform'd Churches have separated themselves from the true Church of Christ. 3. That in so doing they are all *Schismatical Churches*. 4. That they are likewise *Heretical Churches* in Denying the foremention'd Articles proposed by her as *reveal'd Truths*. And 5. that being *Heretical Churches* they are incapable of having any lawful Ministry; because no Man or Society of Men ever had a lawful Power to preach *Heresy*. This I call a Train of Consequences destructive to all the Reform'd Churches, if the Church of Rome be not an *Heretical Church*; and if she be one, they can have no lawful Mission from her: And so they are hemm'd in betwixt the two Horns of this Dilemma, one of which must give them a mortal Wound, let them turn themselves what Way they please.

But it may perhaps be ask'd, whether if the whole Church of Christ should fall into *Heresy* or *Idolatry*, there would be no Possibility in that Case of a lawful Ministry or ordinary Mission? I answer first, that the Case is impossible: Because Christ has positively promised his Church, that the Gates of Hell shall not prevail against her. Math. 16. v. 18. And that he will be with her unto the End of the World. Math. 28. v. 20.

I answer 2dly, that if it were possible for the whole Church to apostatize, the Ecclesiastical Ministry or Mission as establish'd upon the Footing it now is, would cease of Course in that Case, and an extraordinary Vocation would then be absolutely requisite to authorize Persons to establish a new Ministry in Case it should please God to form a new Church. Which was the very Principle the first Reformers went upon, when they claim'd an extraordinary Vocation: and they argu-  
ed

Art. 6. *The first Reformers had, &c.* 55

ed very justly, as I observed before, if it had been true what they pretended, that the whole Church was fal'n into *Heresy* and *Idolatry*.

There remains now but one popular Argument to be answer'd, viz. that it was not the Business of the Reformation to preach a *new Faith*, or set up a *new Church*, but only to bring the Christian Religion back to it's *ancient Purity*, which surely any Minister of the Gospel may lawfully do. Thousands of the Laity, who know nothing of Ecclesiastical History, and swallow down without Examination whatever their Guides teach them, have been and are still seduced by the plausible Appearance of this Argument. For nothing is more certain than that the most ancient Christian Religion is that which was taught by *Christ* and his *Apostles*, and the Religion they taught is most certainly *the only true one*. When therefore the People are confidently told by their Ministers, that *Protestancy* is the *ancient Religion*, and believe it upon their Word, there they stick fully satisfied without enquiring any farther whether it be really so or no; whether their Ministers can prove it as easily as say it; or whether their Averring it be a safe Bottom to hazard their Souls upon? Whereas if they made these Enquiries with the Sincerity requisite in a Concern of this Importance, they would soon discover their State to be the same as that of Persons under the delusion of a pleasing Dream. And indeed as long as they continue under this delusive Dream of having *Antiquity* and the *primitive Ages* on their Side, all Endeavours to convince them of this or that particular Truth is but Labour lost, like Speeches made to Persons in a profound Sleep.

For which Reason I refer the Reader to the Book entitled the *Shortest Way to end Disputes about Religion* I. Part. Chap. 4th. and 5th. where it is made plain that the Doctrine commonly known by the odious Name of *Papery* was the Doctrine of the Catholick Church in the *Primitive Ages* and by Consequence of the *Apostles* themselves.



T H E

## SUPPLEMENT

Of ART. III. pag. 24.

**W**Hoever reads the bad Character I have given of *Archbishop Cranmer* Art. 3. pag. 24. and compares it with the high Elogiums given of him by Dr. *Burnet* in his *History of the English Reformation* (Particularly 1. Part. L. 2. pag. 127. 128. where he sets forth his Candor, Disinterestedness, Humility and Repugnance to accept of the *Archbishoprick of Canterbury*, and 2. Part. L. 2. pag. 335. where he represents him as a most *holy Saint and Martyr*) whoever I say compares my Character of him with the Elogiums heap'd upon him in that History, must of Necessity Judge that either Dr. *Burnet* is a meer Romancer, or that I am a foul Calumniator in having blasted the Memory of such a worthy Prelate. It behoves me therefore to write something in Vindication of what I have said of him, being convinced in Conscience that I have advanced nothing but the naked Truth: And it is no small advantage to me that the *Doctor* himself has furnish'd me with Arms to defend myself with. For tho' he never had the Fame of a Man of the nicest Truth in his Generation even among those of his own Party; I may lawfully take all the Advantage I can of his Testimony, when it makes against himself, and favours my Cause.

Now I find that amidst the many Panegyricks bestow'd upon the *Doctor's holy Saint and Martyr* he has unwarily let slip from his Pen certain Facts relating to that Prelate, which I fear will utterly spoil his Canonization; nay I find him clearly convicted from them of four enormous Crimes. viz. first of Incontinence

2dly, of high *Treason*. 3dly, of *Hypocrisy* and *Disimulation* in Religion, and 4thly of *Perjury*.

1. As to the Charge of *Incontinence*, it is set down as a Part of his Endictment at his Trial, being there accused, that tho' he were both *Priest* and *Archbishop*, he had contrary to the ancient, known, and standing Laws of the Church *been twice married, kept his Wife secretly in King Henry's Time, and openly in King Edward's Reign*. To all which he pleaded guilty; and only answer'd, *that he thought it was lawful for all Men to marry*.

2. Part. L. 2. pag. 332. But with his good Leave what he varnish'd over with the plausible Name of *Marriage* was a sacrilegious whoredom in a *holy Archbishop*, (if the Church has any legislative Power) and had been always look'd upon as such for many Ages.

2. *Archbishop Cranmer's Guilt of high Treason* against his lawful Sovereign Queen *Mary* is acknowledg'd not only by Dr. *Burnet*, but all Historians. The Doctor writes thus of it.

"An Answer was written to Queen *Mary* sign'd by the ARCHBISHOP OF CANTERBURY, the Lord Chancellor, &c. letting her know that Queen *Jane* was now their Sovereign — That the Marriage between her Father and Mother was dissolved, and she had been declared illegitimated and uninheritable to the Crown, They therefore required her to give over her Pretences. And not disturb the Government; and promised her if she shew'd herself obedient, she should find them all ready to do her any Service which in Duty they could. 2. Part. L. 2. pag. 235."

Again he writes thus, *ibid.* pag. 257. "On the 3d. Nov. *Archbishop Cranmer*, Lord *Gilford Dudley*, &c. were brought to their Trial. These all confess'd their Endictments. *Cranmer* submitted himself to the Queen's Mercy, &c. He was therefore guilty of high *Treason* by his own Confession.

3. His *Hypocrisy* and *Disimulation* in Religion during the whole Reign of King *Henry* is a Point of History so notoriously known, that Doctor *Burnet* must have had a Face of Brass to write of him as he do's 2. Part. L. 2. pag. 335. *That he was a Man of great Can-*

*ador, who never dissembled his Opinion* : unless a Man's being a *Lutheran* in his Heart, and a *Papist* in his outward Practice, and that for many Years together, be no *Diffimulation*. For 'tis an uncontested Fact that till the Death of *Henry VIII.* he conform'd entirely to the Manner of *publick Worship* used in the *Church of Rome*; said Mass, and pray'd for the Souls departed as other Priests; perform'd all Episcopal Functions as other Catholick Bishops did; profess'd and preach'd the *Roman Catholick Faith* like others, and, in a Word, appear'd a zealous *Catholick* in all his Works and Actions; and it behoved him highly so to do; for his Life was at Stake, if he had done otherwise; since all the World knows how inexorable *Henry VIII.* was upon the Point of Religion. But was *Cranmer's* Belief in all this Time of a Piece with his Practice, or his Heart conformable to his Actions? If not, Dr. *Burnet* is a shameful Falsifier of History, and his holy *Saint* and *Martyr* stands justly branded with the Infamous Character of an *Hypocrite* and *Dissembler* of his Religion.

Now I shall endeavour to shew that his having been insincere in the Religion he profess'd during the whole Reign of *Henry VIII.* is not only highly probable from undeniable Circumstances, but morally certain from positive Facts related by the *Doctor* himself.

I prove it thus, because nothing is more common than to see Persons of all States and Conditions dissemble their Religion, when there are strong motives of *Interest* or *Fear* to induce them to it, and a sure mark of their *Diffimulation* is their changing their Religion, as soon as the Occasion of their *Fear* is removed, or their *Interest* changes: This is so undeniable a Truth, that there are Millions of Examples of it. But that a learned Archbishop, and Primate of a National Church, whom we must suppose to have for many Years, nay during his whole Life, sincerely believed and profess'd without *Diffimulation* the *Catholick Faith*, that such a one, I say, should on a sudden change his former Sentiments and pass over to another Religion, nay become an *Eminent Apostle* of it without any apparent Motive of *Hate*



Fear to induce him to such a Change, is as highly improbable as a Thing can possibly be.

Now let us but make the Application of this to Archbishop *Cranmer*, and we shall soon see what Judgment we ought rationally to make of his Sincerity or Dissimulation in Religion during the Life of *Henry VIII.* That he appear'd all that Time to be a true and sincere *Papist* in all Points of *Catholick Faith* (excepting that of the *Pope's Supremacy*, which was then thrown out of Doors) is beyond all Dispute ; but the Question is whether he was sincere in the other Points, and there appears the strongest Presumption against it, viz. his sudden and entire Change immediately upon King *Henry's* Death, which renders it more than merely probable that he had till then conform'd not upon a Conviction of Conscience that the Religion he then profess'd and practis'd was the true one, but upon other Considerations, which he thought deserved very well a few Year's Dissimulation: And indeed he had the strongest human Motives possibly to draw a Man into that Weakness. For he was in Possession of the highest Ecclesiastical Dignity in the Nation and highest favour of his Prince, which Men of this World are always unwilling to part with, and they could not possibly be secured without his conforming in all Things to the Religion of his Prince. Nay he had no other Prospect before him than that of utter Ruin and certain Death, unless he took that Course. Which shews plainly, (that whatever Religion he was of) he had two powerful Motives to counterfeit the *Papist* during the King's Life, to wit, *Interest* and *Safety*; and tho' this alone be not a full Proof of his Dissimulation, yet being join'd with the other Circumstance of his appearing a barefaced *Protestant*, as soon as these Motives ceased by the King's Death, and turning immediately upon it the *Protestors* chief Tool in pushing on the pretended Reformation, amounts to a full Evidence against him, and leaves no Room to doubt but that this sudden change was only a throwing off the Mask as soon as he could do it safely; that what he had profess'd publicly when *Henry* was dead, he had believed but disssembled whilst he was  
alive.

alive, and so had play'd the notorious Hypocrite for many Years together.

But let us hear *Cranmer* himself give Testimony for the Truth. 1. *Part. L.* 2. pag. 128. where speaking of the Oath of Obedience he was to take to the Pope at his Consecration he express'd a scruple to do it, and gave this Reason for it; *because* (said he) *the Obligation which that Oath would bring upon me would bind me up from doing my Duty both to God, the King, and the Church: And at his Trial he answer'd Brooks; that the Bishops of Rome not only set up Pretensions to the Power of Princes, but they had also made Laws CONTRARY TO THOSE MADE BY GOD: Instancing IN THE WORSHIP OF AN UNKNOWN TONGUE, and THE DENYING THE CHALICE TO THE PEOPLE, &c.* Now this was equivalently the very same he had said before, to wit, that *his Oath would bind him up from his Duty to God.* He therefore believed even then, that is, even when he was just entring upon his Bishoprick, that the Church of Rome held and taught many Things contrary to the Law of God; as *Worshipping in an unknown tongue, and taking away the Cup from the Laity*; yet he himself practis'd afterwards all these things for above 13 Years together tho' he believed them to be contrary to the Law of God. And was he not then a Hypocrite, and Dissembler of his Religion?

Now let us see what Dr. *Burnet* writes of him just before he was nominated *Archbishop*. He tells us, that when the King sent for Dr. *Cranmer* to be Bishop, he was then negotiating this Business (the Divorce) among the learned Men of Germany, and lived there in great Familiarity with the Lutherans, particularly with *Osiander*, whose Niece he there married. 1. *Part.* pag. 92 and 128. Nay that he had been addi-  
ed to *Luther's Doctrine* before he went into Germany, when he was Doctor of the University of Cambridge. For speaking of the Difficulty the King, tho' never so arbitrary, met with from that University before he could get it's Subscription to the Unlawfulness of his first Marriage he writes thus; *The most reasonable Account I can give of it is that at this Time there were many in the Universities, particularly at Cambridge, who were addi-  
ed to*

*Luther's Doctrine, and of these Cranmer was look'd upon as the most learned.* 1. Part. pag. 92. And what is this but calling him a *Dissembling Lutheran*, only in softer Terms?

It remains now only to say something concerning his *Perjury*, which is the last Part of my Charge against him. Dr. Burnet has furnish'd me with two unanswerable Instances of it. *First*, his taking a solemn Oath of Obedience to the *Pope* in Order to obtain his Bulls, which Oath he never intended to keep and broke effectually as soon as he had got them. I shall here transcribe it Word for Word as it is set down in *Burnet's History* 1. Part. pag. 123. For that which is now tender'd to Bishops is wholly different from it.

" I N. N. from this Hour forward shall be faithful  
 " and obedient to Saint *Peter*, and to the holy Church  
 " of *Rome*, and to my Lord the Pope and his Successors canonically entering. I shall not be of Counsel  
 " nor Consent that they shall lose either Life or Member, or shall be taken or suffer any Violence or any  
 " Wrong by any Means. Their Counsel to me credited by them, their Messengers or Letters I shall  
 " not willingly discover to any Person. The *Papacy* of  
 " *Rome*, the Rules of the holy Fathers, and the Legality of St. *Peter* I shall help, and maintain and  
 " defend against all Men. The Legate of the Apostolical See going and coming I shall honourably  
 " treat. The Rights, Honours, Priviledges, Authorities of the *Church of Rome* and the Pope and his  
 " Successors I shall cause to be conserved, defended, augmented and promoted. I shall not be in Councils, Treaty, or any Act, in the which any Thing  
 " shall be imagined against him or the *Church of Rome*, their Rights, Seats, Honours, or Powers; and if  
 " I know any such to be moved or compass'd I shall resist it to my Power; and as soon as I can, I shall  
 " advertise him, or such as may give him knowledge. The Rules of the holy Fathers, the Decrees, Ordinances, Sentences, Dispositions, Reservations, Provisions, and Commandments Apostolick  
 " to my Power I shall keep, and cause to be kept of others. Hereticks, Schismatics and Rebels to  
 " our

" our holy Father and his Successors I shall resist and  
 " persecute to my Power. I shall come to the Synod  
 " when I am call'd, except I be letted by a canon-  
 " cal Impediment. The Thresholds of the Apostles  
 " I shall visit yearly personally or by my Deputy. I  
 " shall not alienate or sell any Possessions without the  
 " Pope's Consent. So God help me and the holy  
 " Evangelists. 1. Part. pag. 123.

This was the Oath of Fidelity *Cranmer* took, when he actually design'd to separate himself from the Pope's Communion, strip him of his *spiritual Supremacy in England*, and bestow it on the King.

But I cannot but here admire *Dr. Burnet's* admirable Skill in Apologizing for this barefaced Act of *Perjury*, and bringing off his *holy Saint and Martyr* by contriving before he took the Oath *his Making a solemn Protestation that he did not intend thereby to restrain himself from any Thing that he was bound to either by his Duty to God, the King or his Country; and he renounced every Thing in it that was contrary to any of these Things.* 1. Part I. 2. pag. 129. But if this will excuse a Man from the Guilt of *Perjury*, he must be stark Mad that ever becomes guilty of it: For with the Help of this juggle let an Oath be never so unlawful or wicked, he need but make a *Protestation* publicly or in his Heart to God, that he never intends to keep it, and all is well. Most noble Casuistry! To call God solemnly to Witness that we will do such or such a Thing, and protest with the same Breath that we intend to do nothing of it!

If any one asks whether *B. Cranmer's* Oath to the Pope obliged him then to act contrary to what he thought his Duty to God, his King or Country? I answer, no: For an unlawful Oath obliges to nothing but Repentance, and if he thought the Oath tender'd to him was an unlawful one, he ought to have refused it.

But the Truth of the Matter is, that *Cranmer* had not so great a Repugnance to an Archbishoprick, as *Dr. Burnet* has most ridiculously represented him, since he would rather strain a Point of Conscience, nay even purchase it with a *Perjury*, than not have it.

But he has left us on Record another Instance of *Cranmer's* Perjury when being under Sentence of Condemnation he was prevail'd upon by the Fear of Death and Hopes of Pardon to abjure *Protestancy* twice in a solemn Manner, and then again to retract his double Abjuration ; which has left a foul Stain upon his Memory even amongst his best Friends, in Spite of all the fine Glosses the Doctor his Apologist has endeavour'd to colour it over with. But let us hear him speak himself upon the Matter.

" In Conclusion, says he, as *Saint Peter* himself  
 " had with Curses denied his Saviour ; so he who  
 " had resisted now almost three Years was at last  
 " overcome ; and human infirmity, the Fear of  
 " Death and the Hopes that were given him, prevail'd  
 " with him to set his Hand to a Paper renouncing all  
 " the Errors of *Luther* and *Zuinglius* ; acknowledging  
 " the *Pope's* Supremacy, the corporal Presence in the *Eucha-*  
 " *rist*, *Purgatory*, *Prayers for departed Souls*, the *Invoca-*  
 " *tion of Saintes*. To which was added his being  
 " sorry for his former Errors, and concluded exhor-

" ting all that had been deceived by his Example or  
 " Doctrine to the Unity of the Church, and pro-  
 " testing that he had sign'd it willingly only for the  
 " Discharge of his Conscience. 2. Part. L. 2. pag. 333.

" — When the second Order was sent down to ex-  
 " ecute the Former, he was dealt with to renew his  
 " Subscription, and then to write the whole over again  
 " which he also did ; all this Time being under  
 " some small Hopes of Life. *Ibid.* pag. 334.

It seems then that some very small hopes of Life sufficed to make this holy Saint and Martyr persist in his Perjury and Dissimulation. But (to make Amends for it) when there was not the least Glimpse of Hope left, and dissembling could render him no farther Service, *Dr. Burnet* assures us he was most heartily sorry for what he had done ; in so much that when he was tied to the Stake, and the Fire kindling, he stretch'd forth his right Hand to the Flame never moving it till it was burnt away ; which was consumed before the Fire reach'd his Body, sometimes saying, THAT UNWORTHY HAND, *Ibid.* pag. 336.

This

This Story is pretty indeed, but somewhat Savouring of a Romance ; nor have I Faith enough to believe that a Criminal, tied fast to the Stake in Order to be burnt alive, has so much the Liberty of his Hands allow'd him as to be able to stretch them so far forward from his Body, that the Flames shall consume the one without touching the other.

But let that be as it will, our noble Historian, to shew the Innocence of this *boly Martyr*, is likewise pleased to tell us (but his Word is not Gospel) that when his *Body* was quite consumed, his *Heart* was found entire among the Ashes ; whence he concludes, *that his Heart had continued true tho' his Hand had err'd ; and that if this had happen'd in our Church, we should have made a Miracle of it.* Ibid. Very right, we should so without all Dispute. Nay the Doctor needs go no further than my ownself, for I will maintain it against any Man of common Sense, that it either was a *Miracle*, if it truly happen'd, or is a meer Tale of a Tub invented by some Historian of as mean a Reputation for his Veracity as the Doctor himself, and since he declares that *Protestants* will not own it to be a *Miracle*, I conclude against him that it is a most impudent Falsehood, because if it was no *Miracle*, it had no *supernatural Cause* : And I desire the Doctor to let me know, what *natural Cause* can hinder the same Fire, that has consumed the *whole Body* to Ashes, from consuming likewise the *Heart* ; or whether an Effect can be produced without any Cause either *natural* or *supernatural* for it.

But the Doctor's concluding from it, *that Cranmer's Heart had continued true tho' the Hand had err'd* is a Piece of Nonsense unpardonable in a *Divine*. For is it the *Heart* or *Hand* that is criminal in the Sight of God ? Surely the *Heart* ; and therefore if either of the two were to be spared by the Fire, the *Hand* as being the less criminal deserved that Favour preferably to the *Heart*.

I add that unless Dr. Burnet himself intended to have it regarded as a *Miracle* or *divine Testimony* of *Cranmer's* Innocence, he is the meekest Trifler, that  
ever;

ever put Pen to Paper ; for if that was not his End, how could he possibly conclude from it *that his Heart was innocent* ? So that it is a manifest Blunder to draw this Conclusion from it, and yet deny it to be a *Miracle*, and the plain Truth of the Matter is, that it is a meer old Wife's Story.

I now leave the Reader to judge from the Facts I have clearly proved in this Supplement against Archbishop *Cramer*, whether I have any Ways wrong'd him in the Character given of him Art. 3. I think I may safely say, no reasonable Man will do me that Injustice.



***F I N I S:***



# THE CONTENTS.

## A R T. I.

**N***O* lawful Ministry without a lawful Mission, Page 1.

## A R T. II.

*The Disagreement amongst Protestants concerning their Mission,* P. 10.

## A R T. III.

*The first Reformers had no extraordinary Mission,* p. 19;

## A R T. IV.

*No extraordinary Vocation without the Gift of Miracles,* P. 33.

## A R T. V.

*The first Reformers had no ordinary Mission,* p. 4.

## A R T. VI.

*Protestants convicted from their own Writings that they have no lawful Mission from the Church of Rome,* p. 28.

*The Supplements of Art. III.* p. 56



